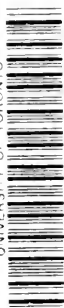


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THE
OBSERVANCES
IN USE AT
THE AUGUSTINIAN PRIORY
OF
BARNWELL, CAMBRIDGESHIRE.

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1885.
C.

THE
OBSERVANCES
IN USE AT
THE AUGUSTINIAN PRIORY
OF S. GILES AND S. ANDREW
AT
BARNWELL, CAMBRIDGESHIRE

EDITED WITH A TRANSLATION AND GLOSSARY

BY

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REGISTRARY OF THE UNIVERSITY OF CAMBRIDGE,
FORMERLY FELLOW OF TRINITY COLLEGE.

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PREFACE.

THE delay which has retarded the production of this edition of the *Observances* of the Augustinian Priory of Barnwell has caused me unfeigned regret, but I hope that those who were so good as to subscribe to it five years ago will be satisfied with the explanation I have to offer.

Soon after the prospectus was issued my health broke down, and for nearly two years I feared that I should never be able to finish the work. Further, when well enough to resume it, my duties as Registry happened to be more than usually absorbing, and it was difficult to find time for the necessary amount of research, which, as usual in these matters, proved far more extensive than I had expected.

At last, however, I have brought it to a conclusion; and though I would gladly keep it longer in my hands, with the view of dealing more fully with several interesting subjects, I feel that the temptation must be resisted. The only task therefore that remains for me to perform is the agreeable one of thanking several friends for generous assistance, without which my work would have occupied a far longer time, if indeed I had not been obliged to abandon it altogether. Dr Jackson, Fellow of Trinity College, gave me much

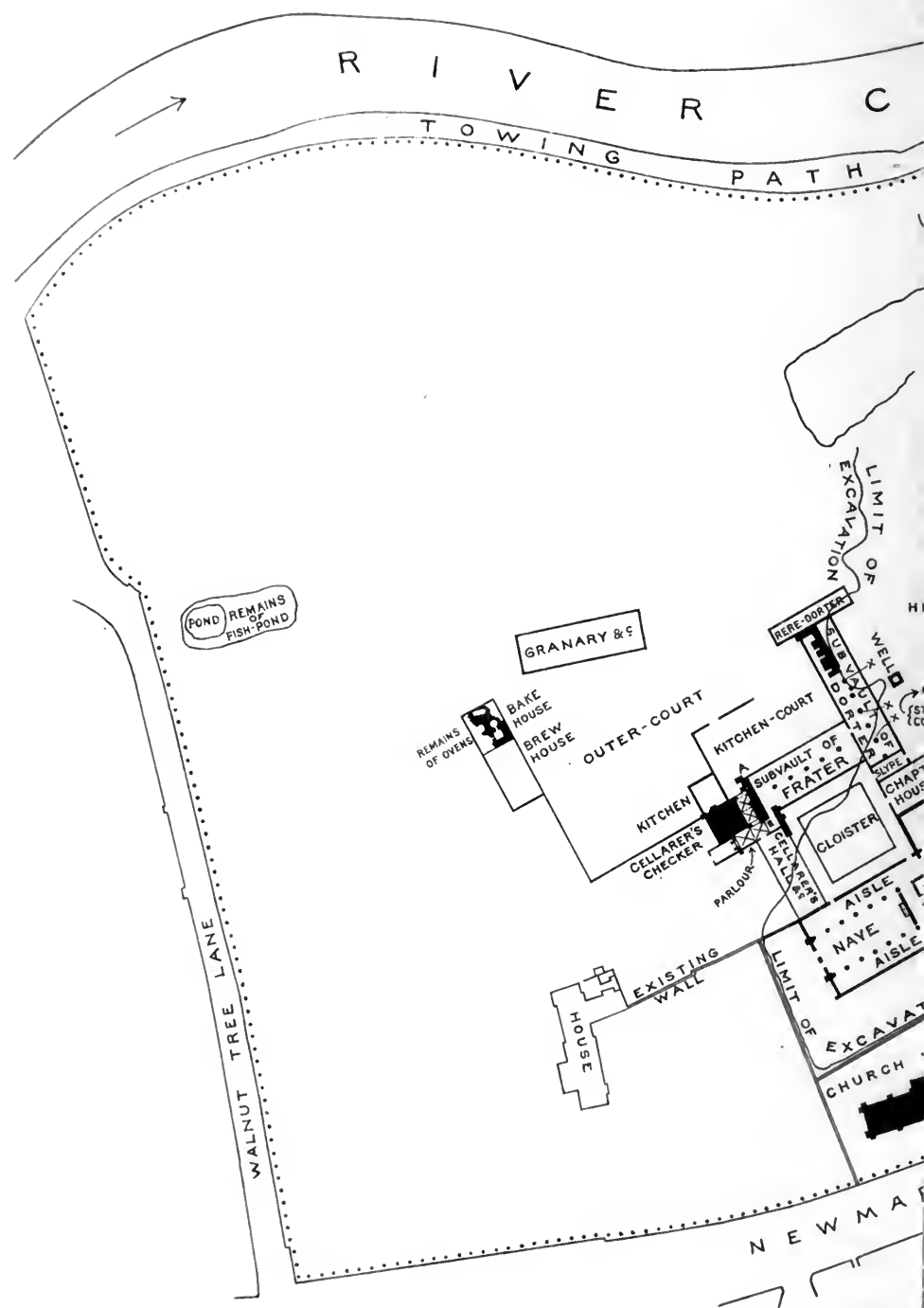
valuable criticism at the outset, when we corrected together the first rough draft of the translation; the Reverend W. H. Frere, M.A., of Trinity College, went through the proof-sheets with me more than once, and not only saved me from numerous mistakes, but explained to me much that I should otherwise have failed to understand—information which I have freely used in the Glossary; Mr W. H. St John Hope, Mr J. T. Micklethwaite, Dr Jessopp, Dr Wickham Legg, Dr Norman Moore, and Dr James have each placed their special knowledge at my disposal. Other assistance I have acknowledged, either in notes to the Introduction, or in the Glossary; but should there be any whose help I have omitted, through inadvertence, to mention, I beg them to accept my apology and my thanks.

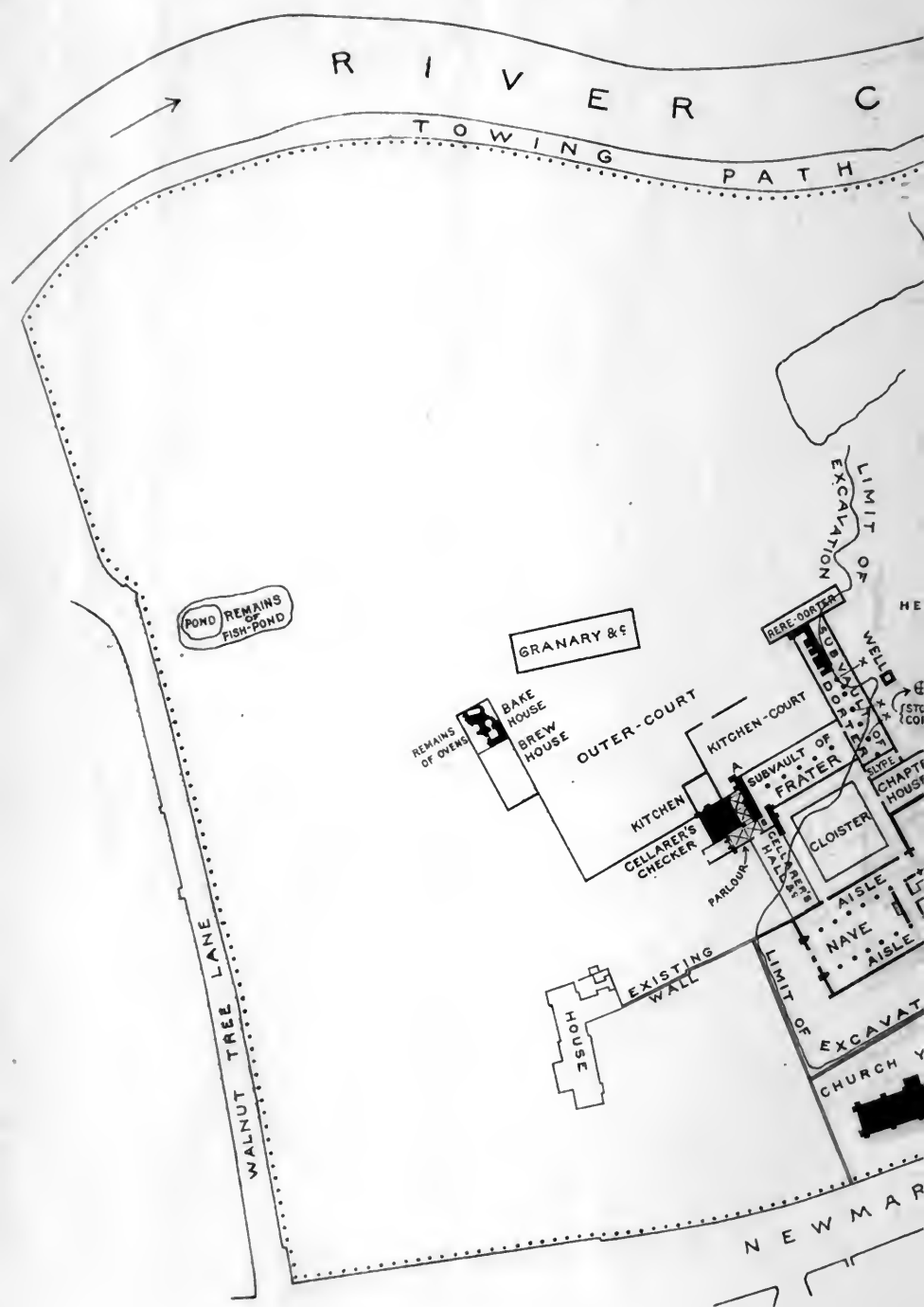
J. W. CLARK.

SCROOPE HOUSE, CAMBRIDGE.

5 April, 1897.

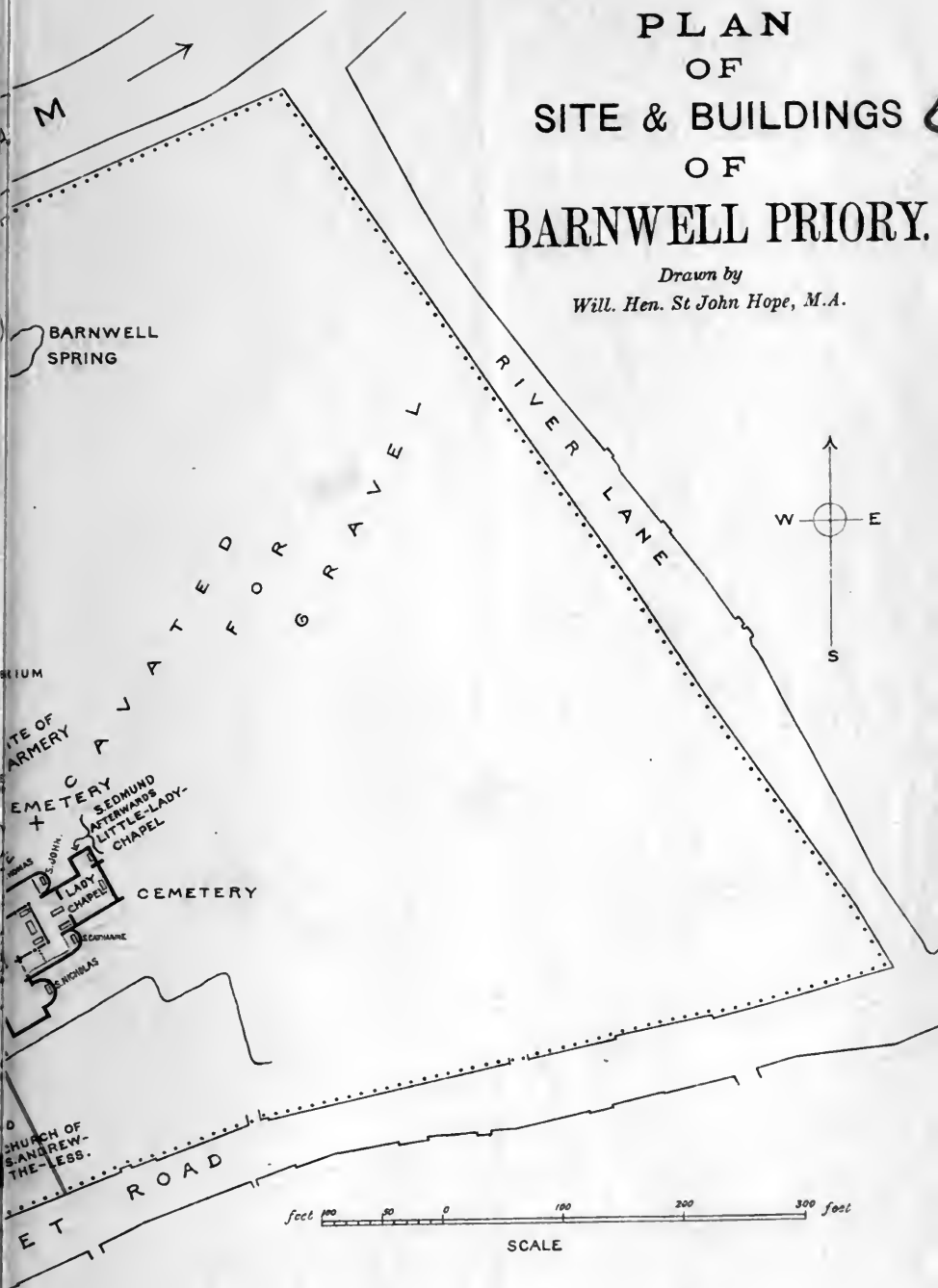


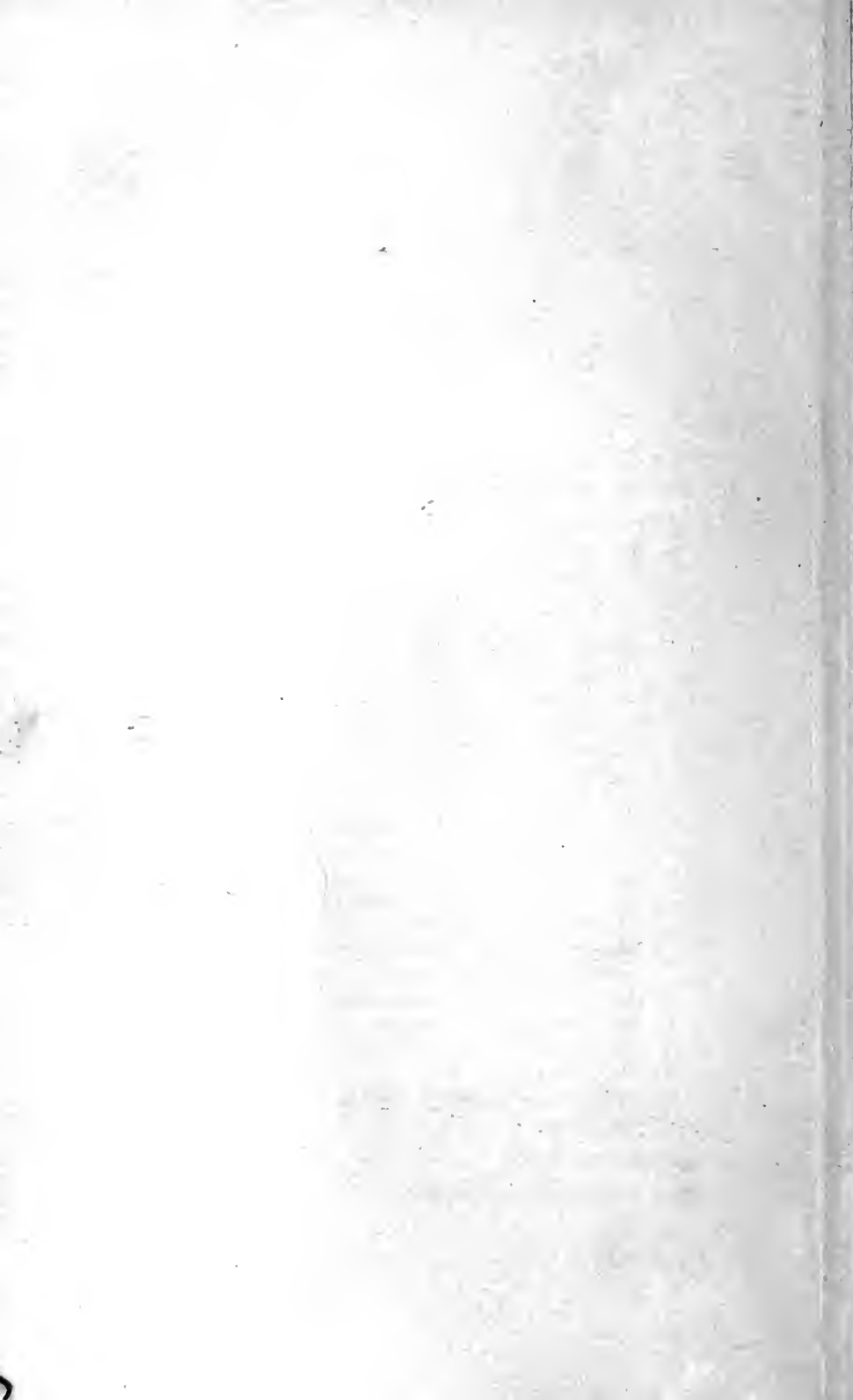




PLAN OF SITE & BUILDINGS OF BARNWELL PRIORY.

*Drawn by
Will. Hen. St John Hope, M.A.*





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INTRODUCTION.

I WILL begin this Introduction with a few words on the way in which I was led to undertake the work which I now publish.

The site of the Augustinian Priory at Barnwell, near Cambridge, had remained almost unoccupied from the Dissolution until 1886, when it passed into the hands of Mr J. Sturton. He presently laid it out in building-lots, but, before doing so, generously presented to the Cambridge Antiquarian Society a small building which stood on the site, the sole relic of a once large and prosperous monastery.

This action awakened interest in an almost forgotten House; and I set myself the task of gathering together the records of its architectural history, and of trying to determine what might have been the style and extent of the church and buildings.

While thus engaged I discovered the manuscript which forms the kernel of the present work. It seemed to me, and to friends whom I consulted, to be well worth publication, as a record of English monastic life in the thirteenth century. My first idea was to print the Latin text alone; but subsequently, in the hope of attracting a wider circle of readers, I determined to translate it, and to add an Introduction and a Glossary. The latter enables me to dispense with notes; the former to supply a good deal of information needful for the full comprehension of the text. My design is to throw as much light as I can on the monastic life in general. The Introduction therefore contains: (1) an account of the manuscript from which the Book of Customs is printed; (2) a

history of Barnwell Priory during the period covered by the manuscript, with a description, illustrated by a ground plan, of the probable arrangement of the buildings; (3) an essay on the Constitution of the House, derived from the *Observances* and other similar sources of information, and dealing not merely with the officers (*Obedientiarii*), but with the various customs prevalent among those who had embraced the religious life; (4) the employment of a day; (5) an analysis of the daily services, for which I have to thank my friend the Rev. W. H. Frere; (6) a few notes on the Rule.

I. THE MANUSCRIPT.

The principal authority for the history of Barnwell Priory is a manuscript volume in the British Museum (MSS. Harl. 3601), usually referred to as "The Barnwell Cartulary," or "The Barnwell Register¹." The author's own title, however, "*Liber Memorandum Ecclesie de Bernewelle*," is far more appropriate, for the contents are by no means confined to documents relating to the property of the House, nor is it a register of daily or yearly events. It contains a short account of the foundation of the House; biographical notices of the early Priors; a list of the different pieces of property, with their yearly values; some particulars relating to the kings

¹ A free translation of a considerable portion of this work forms the foundation of Nichols' *History and Antiquities of Barnwell Abbey*, 4to. London, 1786. His work was used by Mr Marmaduke Prickett for his *Some Account of Barnwell Priory*, 8vo. Cambridge, 1837, who, by a strange blunder, states that the original MS. is in the Bodleian Library, Oxford. The MS. there preserved relates solely to the Manor of Chesterton. In its present state it begins in the sixth year of Edward I. (1277—78), and then proceeds regularly to the thirty-fifth year (1306—7), at the end of which we read: "Explicit annus xxxv' R. E. fil' Regis Henrici. Et sic expiunt omnes gersume facte in Curia de Cestreton per singulos annos Regni ipsius Regis Edwardi predicti a primo videlicet vsque ad vltimum." On the next page is the heading: "De Anno R. Regis E. fil' R. E. primo. [1 Edward II. 1307—8]. Hic incipiunt gersume et fines terrarum omnium tenencium Prioris de Bernewell in Cestreton de toto tempore Edwardi fil' R. Edwardi extracto (*sic*) a rotulis Curie videlicet a primo anno vsque ad xx^m. annum eiusdem [1326—27]." The whole MS. ends in the forty-fourth year of Edward III. (1370—71).

of England; extracts from the statutes of the realm; and miscellanea likely to be useful for reference. These matters are roughly sorted into seven books, prefaced by an excellent table of contents and a calendar. The eighth book—which, so far as I know, has hitherto passed unnoticed—contains a *Consuetudinarium*, or Book of Observances, of the Order.

The MS. is written on vellum in a large, uniform, and very clear hand. Internal evidence enables us to assign an exact date to it. The list of the rents, tenants, etc., given in Book VII. is dated 1295. Again, in the life of Edward I. (fol. 21 *b*), the last event recorded is the Welsh war, ending with the surrender of Madoc (May, 1295). After this two-thirds of a page are left blank. Further on (fol. 90 *a*) the arrival of two papal legates is recorded *anno domini M^o.CC^o. nonagesimo quinto*; and finally, on the next leaf (fol. 91 *a*) the capture of John of Balliol (8 July, 1296). This was originally succeeded by three blank leaves, now occupied by documents in a later hand. We may conclude therefore that the work was begun in 1295, and completed in July or August, 1296. The writer of the MS. was evidently not the author, for there are numerous clerical errors—words omitted in the text and inserted in the margin—words written twice—and occasionally curious misspellings, as though the scribe did not understand Latin or only imperfectly. The author, on the contrary, must have been a learned and cultivated person, for he wrote a good style, and was well acquainted with classical Latin.

II. HISTORY AND DESCRIPTION OF BARNWELL PRIORY¹.

In the year 1092², Picot, the Norman sheriff of Cambridge-shire, and Hugoline his wife, in fulfilment of a joint vow made

¹ This part of the Introduction was read before the Cambridge Antiquarian Society, 18 February, 1891, and was printed in their *Proceedings*, New Series, Vol. I. pp. 222—251.

² *Lib. Mem.* Book I. Chap. 18. *Ad ecclesiam sancti Egidii de Cantebrig' vt predictum est Picotus vicecomes canonicos fundavit anno domini .m^o. nonagesimo secundo.*

xii *History and Description of Barnwell Priory.*

when her life was despaired of, built close to the castle a church in honor of S. Giles, together with buildings sufficiently extensive for that period, and soon after established therein six canons regular, over whom they placed Canon Geoffrey of Huntingdon, a man of great piety¹. Some vestiges of this small house were still extant in Leland's time².

Before this congregation had been thoroughly established, Picot and Hugoline died, committing their foundation to the charge of their son Robert. He, however, being implicated in a conspiracy against Henry I., fled the country, and the house was reduced to poverty. In this extremity, one Pain Peverel, who had been standard-bearer to Robert Curthose in the Holy Land, and who had received the confiscated estates of Picot's son Robert, declared that as he had become Picot's heir, so he would succeed him in the care of his foundation. By his energy the canons were translated to Barnwell. This transaction is related as follows :

Perceiving that the site on which their house stood was not sufficiently large for all the buildings needful to his canons, and was devoid of any spring of fresh water, Pain Peverel besought king Henry to give him a certain site beyond the Borough of Cambridge, extending from the highway to the river, and sufficiently agreeable from the pleasantness of its position. Besides, from the midst of that site there bubbled forth springs of clear fresh water, called at that time in English Barnewelle, the children's springs—because once a year, on S. John Baptist's Eve, boys and lads met there, and amused themselves in the English fashion with wrestling matches and other games, and applauded each other in singing songs and playing on musical instruments. Hence, by reason of the crowd of boys and girls who met and played there, a habit grew up that on the same day a crowd of buyers and sellers should meet in the same place to do business. There too a man of great sanctity called Godesone used to lead a solitary life, in a small wooden oratory that he had built in

¹ Ibid. Chap. 4. *Ecclesiam in honore beati Egidii et officinas satis eo tempore competentes Cantebrie iuxta castrum construxerunt et sex canonicis regularibus illic in breui adunatis ad eorum curam gerendam Galfridum de Hunte-done canonicum magne religionis uirum prefecerunt.*

² *Collectanea*, ed. Hearne, iii. 14. *Extantque adhuc veteris cœnobioli aliquot vestigia.*

honour of S. Andrew. He had died a short time before, leaving the place without any habitation on it, and his oratory without a keeper¹.

King Henry I. granted to Peverel thirteen acres of land round the above-mentioned springs; and, when the proper legal instruments had been obtained, the canons were removed from S. Giles's Church, where they had lived for twenty years, and established at Barnwell, "on a site far more convenient for them." This took place in 1112. Peverel at once set about building "a church of wonderful beauty and massive work, in honour of S. Giles²." To this church he gave "vestments, ornaments, and relics of undoubted authenticity which he had brought back from Palestine³;" but, before he could carry out his intentions of completing it, and of raising the number of canons to thirty, he died in London of a fever, "barely ten years after the translation of the canons. His body was brought to Barnwell, and buried in a becoming manner on the north side of the high altar⁴."

Meanwhile Prior Geoffrey had also died. The precise date is not recorded. We are merely told that :

He ruled the church for twenty years, and after the removal to Barnwell died old and full of days in great sanctity, and was buried in the entry leading to the chapel of S. Mary, in front of the tomb which now belongs to Prior Laurence⁵.

¹ *Lib. Mem.* Book 1. Chap. 9.

² *Ibid.* Chap. 18. Ad predictum locum de Bernewelle memoratus uir egregius Paganus canonicos regulares...a primos fundacionis loco postquam ibi steterant per viginti annos transtulit et translatos in predicto loco de Bernewelle multo magis eis oportuno cum gaudio magno collocauit anno domini .M^o. C^o. xij^o. Ecclesiamque mire pulchritudinis et ponderosi operis in honore beati Egidii ibidem inchoauit.

³ *Ibid.* Chap. 19.

⁴ *Ibid.* Chap. 20. Verumptamen antequam propositum suum de triginta canonicis constituendis complisset, uel sufficientem sustentacionem eis prouidisset, a translacione canonicorum decennio nondum decurso London febre correptus migravit ad dominum Bernewellamque delatus in aquilonari parte magni altaris decenter est collocatus.

⁵ *Ibid.* Chap. 39. Ecclesiam rexit per .xx. annos. Et post eorum translacionem usque ad Bernewelle senex et plenus dierum obiit in magna sanctitate et in introitu erga capellam beate marie sepultus est coram tumba que nunc est Laurencii Prioris.

Prior Geoffrey—whose death may be placed in 1112—was succeeded by Prior Gerard.

In his days many buildings were erected, lands were bought, and by the help of Pain Peverel work on the church was carried vigorously forward. It was begun of wondrous dimensions, and, as is said, was to have extended itself as far as the high road. Moreover he built the dorter. But, after Pain Peverel's death, William Peverel his son was not so eager for the building of the church as his father had been, but went to the Holy Land, and presently died there. And so the church remained unfinished during the whole period of Prior Gerard, and Richard Norel, and Hugh Domesman, his successors¹.

Hugh Domesman, fourth Prior, the last of the three above-mentioned Priors, died in 1175. He was succeeded by Canon Robert, fifth Prior, "a man of unheard-of strictness and austerity." He ruled the convent for thirty-three years, finished the church, and got it consecrated.

He associated with himself in the construction of the buildings and the church a distinguished soldier named Everard de Beche, a man to be respected, and in all things to be commended, by whose advice and assistance he pulled down to the foundations the church which had been nobly commenced of wondrous dimensions and massive work by that noble person Pain Peverel aforesaid, and completed another of more suitable character. When completed he got it consecrated, and when consecrated he embellished it with many ornaments...

When thirty-three years had elapsed, of his own free will, contrary to the wishes of the brethren, he resigned his office. He lived happily afterwards for three years and three months, and then, the brethren standing in his presence and praying, he slept with his fathers. He was buried in the church which he had built in front of the great rood. Everard de Beche, his fellow-worker in the completing of the church, was buried on the south side, opposite to the tomb of Pain Peverel².

¹ *Lib. Mem.* Book 1. Chap. 40. In diebus eius fiebant officine multe, terre adquisite, et uiriliter operabatur super Ecclesiam, que erat incepta mire magnitudinis, et ut dicitur se extendebat vsque ad magnam plateam, per auxilium Pagani Peuerel, et fecit dormitorium. Set mortuo Pagano Peuerel, Willelmus Peuerel filius eius non ita feruens erat ad ipsius ecclesie erectionem sicut pater eius, set in terram sanctam proficiscens cito sublatus est de medio. Sicque remansit ipsa ecclesia infecta toto tempore Gerardi prioris et Ricardi Norel et Hugonis Domesman successorum suorum.

² *Ibid.* Chap. 43. Hic uero uirum uenerandum et per omnia commendandum militem egregium Euerardum de Beche ad officinarum et ecclesie constructionem sibi associans et eius consilio et auxilio vtens Ecclesiam mire magnitudinis et

The church, as thus completed, was consecrated by William de Longchamp, Bishop of Ely, in honour of S. Giles and S. Andrew, 21 April, 1190¹; the name of S. Andrew being added, we may conclude, to commemorate the departed hermit.

William of Devon, sixth Prior, died on Saturday, 25 May, 1213. "He was buried in the cloister near the door of the church on the west side of the door²."

His successor, William of Bedford, seventh Prior, lived for only a few days after his election, which, for some unexplained reason, did not take place till Thursday, 23 October, and was "buried in the chapter-house, on the north side³."

Richard de Burgh, eighth Prior, held office for an equally short time, and was buried in the same place⁴.

Laurence of Stanesfeld, ninth Prior, held office for 38 years (1213—1251).

He built the frater and the farmery, the great guest hall, the granary, the bakehouse and brewhouse, the stable for horses, the inner and outer gate house, and the walls of the new work almost to the top. He finished the chapel of S. Edmund and covered it with lead.... He was buried with due honour on the right as you enter the chapel of S. Mary, and was covered with a marble slab bearing a lamb⁵.

ponderosi operis a iamdicto Pagano egregio uiro egregie inchoatam funditus euertit, aliamque decenciozem compleuit, completam dedicari fecit, dedicatam multis ornamentis decorauit.... Post decursum triginta trium annorum inuitis fratribus et reclamantibus sponte et pure illud resignauit; qui postea tribus annis et tribus mensibus feliciter uiuens coram positus fratribus et orantibus dormiuit cum patribus suis. Et sepultus est in ecclesia quam fecit coram magna cruce. Euerardus autem de Beche eius coadiutor ad perficiend¹ ipsam ecclesiam sepultus est a parte australi ex opposito sepulcri Pagani Peuerel.

¹ Ibid. Book iv. fol. 85. Willelmus de Longo Campo Episcopus Elyensis anno ab incarnatione domini .M^o. C^o. XC^o. primo dedicauit ecclesiam conuentualem de Bernewelle in honore sancti Andree et sancti Egidii in octauis pasche .xj. kal. maii, et concessit .xl. dies indulgencie.

² Book i. Chap. 44. Sepultus est in claustro iuxta hostium ecclesie in parte occidentali. Chap. 45. Mortuo autem Willelmo Deuoniensi .viij. kal. Junii die sabbati proxima post ascensionem domini anno supradicto [etc.].

³ Ibid. Chap. 45. Sepultus est in capitulo ex parte aquilonari.

⁴ Ibid.

⁵ Ibid. Chap. 47. Fecit refectorium et infirmariam et magnam aulam hospitum granarium pistrinum et bracinum stabulum equorum januam interiorem

John de Fontibus, Bishop of Ely, consecrated the chapel of the Farmery in honour of S. Peter, 2 October, 1222, and the chapel of S. Mary in honour of S. Mary and S. Edmund, 21 January, 1229¹.

Henry of Eye, tenth Prior (1251—1254), "was buried in the great church between two piers, in front of the lesser rood²."

Jolan of Thorley, eleventh Prior (1254—1266), entered upon his duties on the feast of S. Nicholas, 1254. He was learned in civil law, and kept a keen watch over matters temporal (*circa curam temporalium rerum valde vigilans fuit*). As time went on, the difficulties by which the house had been oppressed for many years disappeared, and the number of Canons was raised to thirty. He also

built a handsome chamber and a chapel for himself, and rebuilt the west pane of the cloister. He would have accomplished more important works, had not the war before the battle of Lewes brought great trouble upon him, etc.

In consequence he resigned his office, but continued to reside in the house, and prosecuted his building-works.

After his resignation he completed the greater part of the chapter-house, and two panes of the cloister.... He was buried in the church in front of the altar of S. Thomas, martyr³.

Simon de Ascellis, twelfth Prior (1266—1297), "held office for thirty years and more, and resigned about the feast

et exteriorem et muros noui operis fere usque ad summum. Capellam sancti Eadmundi perfecit et ipsam plumbo cooperuit.... Obiit autem iste Laurencius bone memorie senex et plenus dierum et sepultus est honorifice a dextris ad introitum capelle beate Marie et coopertus lapide marmoreo cum agno anno uidelicet Prioratus sui .xxxviii^o.

¹ *Lib. Mem.* Book IV. fol. 85.

² *Ibid.* Book I. Chap. 48. Sepultus est in magna ecclesia inter duas columnas coram cruce minore.

³ *Ibid.* Chap. 49. Cameram pulchram et capellam sibi edificauit, et panellum claustrum versus occidentem de nouo construxit, et maiora quidem fecisset set superueniens guerra ante bellum de Lewes magna dampna ei intulit.... Post resignacionem perfecit maiorem partem capituli et duos panellos claustrum.... Sepultus est in ecclesia coram altari sancti Thome martiris.

of S. John Baptist in the year of our Lord 1297¹." Some important events took place while he was Prior, but before relating them, it will be convenient to give a few particulars respecting the dates of succession of the first twelve Priors.

The first certain date occurs in the account of William of Devon, sixth Prior. We read of him (Chap. 44) that "*multa bona fecisset...si ei dominus vitam prestitisset et pacem, set tota terra Anglie et Wallie eius tempore erant sub generali interdicto...mortuus est...anno domini m^o. cc^o. xiii^o. interdicti anno sexto.*" This interdict began 23 March, 1208, and the sixth year would be 1213, given independently for the year of his death, as quoted above. He therefore became Prior in 1208. His predecessor, Robert, fifth Prior, held office for 33 years. "*Post decursum triginta trium annorum...sponte...resignauit.*" Chap. 43. He was therefore elected in 1175. Hugh Domesman, fourth Prior, "*post susceptum Prioratum anno vicesimo migravit ad dominum.*" Chap. 42. He therefore was elected in 1155. Richard Norel, third Prior, who "*infra biennium sponte recessit,*" Chap. 41, was therefore elected in 1153. With regard to the remaining two we are told that Geoffrey, first Prior, "*ecclesiam rexit per .xx. annos et post eorum translacionem ad Bernewelle senex...obiit.*" Chap. 39. The foundation, as we have seen, took place in 1092; and, according to the above statement, we must place Geoffrey's death in 1112—the very year of the removal to Barnwell. About Gerard, his successor, no information is given which can enable us to determine with certainty his length of office. We are obliged, therefore, to assign to him the interval between the death of Geoffrey and the election of Richard Norel, viz. 41 years. If these calculations be correct, the succession and dates of the first six Priors are as follows :

1. Geoffrey, 1092—1112.
2. Gerard, 1112—1153.

¹ Ibid. Chap. 50. (Added to the MS in another hand) In prioratu vixit per .xxx. annos et amplius et...resignavit prioratum suum in manus Episcopi Elyensis circa festum Iohannis Baptiste anno domini .M^o. CC^o. nonagesimo septimo.

3. Richard Norel, 1153—1155.
4. Hugh Domesman, 1155—1175.
5. Robert, 1175—1208.
6. William of Devon, 1208—1213.

After the death of William of Devon (25 May, 1213) the office remained vacant until 23 October, when the sacrist, William of Bedford, was elected. He died almost immediately afterwards: "Qui, ut fertur, post installationem suam semel ingressus est capitulum...Infirmirate correptus post paucos dies migravit a seculo." Chap. 45. His successor, Richard de Burgh, had an equally short tenure of office: "cito sublatus est de medio." Chap. 46. The brethren next elected Canon Laurence, who had been chaplain to his three predecessors. He died, an old man, after he had held office for 38 years. (Chap. 47.) His death may therefore be placed in 1251. His successor, Henry of Eye, "Prioratus sui anno tercio ...dictum Prioratum in manus officialis Cantuarensis uacante sede Elyensi resignavit." (Chap. 48.) The vacancy here mentioned must be that which occurred after the death of Hugh Northwold, 6 August, 1254, whose successor, William of Kilkenny, though elected, according to Bentham (*History of Ely*, p. 148), "about the middle of October, 1254," was not consecrated until 15 August, 1255. The see was therefore without a Bishop for a full year, and the Prior's resignation may have taken place either at the end of 1254 or the beginning of 1255. The successor to Henry of Eye was Jolan of Thorley, who "resignavit Prioratum in manus episcopi Elyensis anno Prioratus sui xj^o." (Chap. 49.) He was therefore Prior from 1254 or 1255 to 1265 or 1266. His successor was Symon de Ascellis, who, as mentioned above, resigned in 1297. The thirty years allotted to him, if added to 1266, bring us with remarkable exactness to the assigned date.

The following dates may be assigned to the last six Priors who enter into our narrative:

7. William of Bedford, 1213.

8. Richard de Burgh, 1213.
 9. Laurence de Stanesfeld, 1213—1251.
 10. Henry of Eye, 1251—1254.
 11. Jolan of Thorley, 1255—1266.
 12. Symon de Ascellis, 1266—1297.
-

In 1287 a serious fire took place in the church, which is thus described :

In the year of the Incarnation of our Lord 1287, on the day of S. Blaise, Bishop [3 February], after sun-set, whilst the canons were singing compline, a violent storm arose, and a terrible bolt struck the upper part of the cross which stood on the summit of the tower. Instantly flames burst forth from it so fiercely that sparks as big as golden apples fell into the middle of the quire, to the great dismay of the canons. After compline, however, the canons came outside, and saw sparks flying from the upper part of the cross. Thereupon several canons and laymen ascended to the top of the tower on the inside, and found nothing wrong there, because the fire was above the cross on the outside¹. So they came down, and said that there was no cause for alarm. The fire, however, kept continually making its way downwards, consuming the cross as far as the neck, in which it burnt for a long while without shewing on the outside, so that the brethren took heart a little, and thought that the fire had gone out. But when the neck had been burnt, the iron which carried the vane fell down together with the cross, and then there flew out with terrible violence fiery sparks like arrows, and melted lead like flakes of snow, and burnt the houses of our neighbours, first the more distant, afterwards those nearer to us. The wind meanwhile was so violent and so cold that no one could help either himself or others. The fire too kept on raging, and burnt all that night and through the next day till sunset. From the tower the fire fell upon the quire, and consumed it. God knows what losses we then sustained in respect of stone-work broken, of the clock, of lead, of windows, of bells cracked, of damage done to our neighbours, and of expenses incurred in repairing everything².

This fire is commemorated in the Dunstable Chronicle under the year 1287 :

¹ The words are: *quia videlicet ignis erat supra crucem exterius*. The writer evidently means that the fire was above the point of junction of the cross with the roof of the church.

² *Lib. Mem.* Book IV. fol. 84.

xx *History and Description of Barnwell Priory.*

In the same year the very noble tower of Barnwell was struck by lightning, and all the woodwork in it consumed¹.

After the fire "divine service was celebrated in the chapel of S. Mary, which had been dedicated before...for a whole year and more, up to the day of reconciliation, which took place on the 6th of March²." The chronicler then proceeds to relate a quarrel between John de Kirkeby, Bishop of Ely, and Prior Symon, as to whether the church should be reconciled, or whether a new consecration was required, in which the Bishop lost his temper, and used very unepiscopal language.

While the dignitaries were thus engaged,

"the sacrist, Robert de Hokiton, bestirred himself, and set to work like a man to get the church repaired, which he finished in about two years by great painstaking."

Finally the Bishop was mollified, and on the first Sunday in Lent, 6 March, 1288, came to Barnwell

"and reconciled the church with great solemnity. He went thrice round the church on the outside and thrice on the inside, sprinkled the walls and the foreheads of bystanders copiously with holy water mixed with wine and ashes, and celebrated High Mass at the altar of S. Giles³. ...[Prior Symon] resigned his office into the hands of the Bishop of Ely about the feast of S. John Baptist, in the year of our Lord 1297. He died before the same year was fully complete, namely on the eighth day after the dedication of our church, and was buried in the pavement before the altar of S. Katherine⁴."

¹ *Chron. Dunstable*, ed. Hearne, p. 550. Eodem anno, quicquid lignæ fabricæ in nobilissima turri de Bernewelle fuerat, ictu fulguris est combusta.

² *Lib. Mem.* Book IV. fol. 84 b. Post incendium conuenerunt fratres ad faciendum obsequium diuinum in capella beate marie que prius erat dedicata... per totum annum integrum et supra [etc.].

³ *Ibid.* Book IV. fol. 85. Interea sacrista qui tunc temporis erat nomine Robertus de Hokitone multum anelabat et uiriliter laborabat circa reparacionem ecclesie et consumauit fere infra biennium cum sollicitudine magna.... Postea episcopus uenit pacificus et ecclesiam reconciliauit cum magna sollempnitate, aquam benedictam cum uino et cinere ter ecclesiam circuiens interius et ter exterius large dedit in parietibus et populo circumstanti largissime in frontibus, et missam celebrauit ad magnum altare de Sancto Egidio.... Facta est hec reconciliacio dominica prima quadragesime pridie nonas marcii anno domini m^o. cc^o. lxxx^o. octauo.

⁴ *Ibid.* Book I. Chap. 50. Part of a passage added in a different hand. "Re-

This terminates the list of passages that deal with building-operations, and, as the component parts of a monastery have all been mentioned, it may be taken for granted that the house was now complete. It will therefore be useful, before proceeding farther, to take note of the buildings mentioned, and of their dates. These fall very conveniently into three periods.

I. 1112—1175.

Pain Peverel begins the church in 1112 on a grand scale, and of massive construction. These words, as well as the date, indicate a Norman style. The first work undertaken was, apparently, the lady-chapel, for in 1113 or 1114 Prior Geoffrey is buried "in the entry leading to the chapel of S. Mary." In 1122, when Pain Peverel dies, he is buried "on the north side of the high altar," which shews that the eastern part of the church must have been built by that time. Up to this date—10 years from the foundation—the church had been carried vigorously forward—but after Peverel's death little or nothing appears to have been done, and the building remained unfinished until work was resumed on a grand scale in 1175.

II. 1175—1208.

The munificence of Everard de Beche having supplied funds, Prior Robert completed the church, which was consecrated in 1191. In the course of the work a great change was introduced; but I feel bound to suggest that the words *ecclesiam inchoatam funditus evertit*, which I have translated "pulled down to the foundations the church which had been commenced," may refer merely to the nave, which was

signavit prioratum suum in manus Episcopi Elyensis, circa festum sancti Iohannis Baptiste anno domini m°. cc°. nonagesimo septimo. Et obiit eodem anno nondum reuoluto videlicet octauo die dedicacionis ecclesie nostre et sepultus in pauimento coram altari sancte katerine." In the calendar prefixed to the MS. the "Dedicacio ecclesie sancti Egidii de Bernewelle" was kept "xj kal maii (21 April)"; and the "Oct' dedicacionis" was kept "iiij kal maii (28 April)."

often called *ecclesia*, for it is neither probable, nor in accordance with medieval practice, that the entire building should have been destroyed, altar, tombs, and all. In favour of this view it may be urged that the vast size of the church, as originally planned, "which would have extended," we are told, "as far as the high-road," would render such alteration necessary. Moreover the *ponderosum opus* executed by Pain Peverel (1112—1122) had gone out of fashion long before the end of the century. Further, the completion of the nave during this period is proved by the notice of Prior Robert's burial in 1211 "in front of the great rood," which of course stood on the rood-loft in the nave.

We may assume that Prior Robert's work, having gone on continuously for 26 years, would be carried out on a uniform plan; and the dates shew that it must have been in the Early English style.

III. 1213—1265.

In the two previous periods we hear of little else than the church. It is indeed recorded of Prior Gerard that he built the dorter; and the burials of William of Devon (sixth Prior) and of William of Bedford (seventh Prior) indicate respectively the existence of a cloister and a chapter-house. Now, however, the conventual buildings are taken in hand. Between 1213 and 1251 Prior Laurence builds, or rebuilds, the frater, the farmery, the guest hall, the granary, the bakehouse, the stable, the inner and outer gatehouse, and the chapel of S. Edmund, which probably adjoined the church. We read also of "a new work," but the chronicler is provokingly silent as to its destination. Lastly, between 1254 and 1265, the Prior's chamber and chapel are built, three sides of the cloister are rebuilt, and "the greater part of the chapter-house" is completed.

The pieces of history that remain to be collected will not detain us long.

The Inventory of the house, taken in 1538, under the direction of Drs Thomas Legh and William Cavendish, the King's Commissioners for the dissolution, has lately been printed¹. This document is so interesting for my purpose that I make no apology for reprinting it here, omitting only a few passages that have no reference to the buildings.

Herafter foloweth all suche parcelles of Implementes or houshold stuffe, Corne, Catell, ornamentes of the Church, and suche otherlyke found wythin late monastery at tyme of the dissolucion thereof, sould by vs the seid commissionors to John Lacy, fermor there, the vij day of October in the xxx yere of our soueraigne lorde King Henry the viijth.

The Church. Fyrst at the hygh alter ij images of wood, ij lampes of laten, j sacryngbell, ij great candlestykes of laten, j payr of orgaynis, sould for xxvi s. viii d. Item iiij grates of ieron in the same quere, j ould clocke and the stales in the quere ar sould for vj li. xiiij s. iiij d. Item at Seint Johns alter j table of alebaster and the particion of tymber sould for v s. Item in Seint Thomas Chapell certein ould images of alebaster and the particion of wood sould for iij s. iiij d. Item in Saint Nicholas Chapell j table of alebaster and the particion of tymber sould for ij s. Item in our Lady Chapele j table of alebaster, j image of our Lady, ij braunches of ieron, ij litell candlestykes of latten, j lytell ould chest, j lytell galery of tymber, and the particion of tymber, and ij tumbes of marble sould for liij s. iiij d. Item at Seint Katern's alter one table of alebaster, ij imagis, j grate of ieron, ij laumpes of latten sould for iij s. iiij d. Item in the lytell Chapell of our Lady j table of alebaster and the alter of woode sould for xii d. Item the glasse, ieron, pauement of the church and chapelles, and the roffe of our Lady's Chapell sould for vj li. x s.

[Total] xvj li. xj s. iiij d.

The Cloyster. Item ther the Roffe and certein ould seates j lytell ould lauer of brasse the pauement and certein ieron in the new wall sould for xl s. Item j lauer of laye mettell whyche as yett Rem'

The Chapter House. Item the roffe, glasse, ieron, and pauement ar sould for lxxvj s. viij d.

The Vestrye. Item j sute of grene baudkyn and j cope to the same; j sute of redd baudkyn and j cope to the same; j sute of blue baudkyn and j cope to the same; j sute of sylke wyth lyons and a cope to the same; j sute of counterfett baudkyn; copes of dyuerse sortes; ij ould single vestmentes; v frunttes for alters; j crosse of copper; j holywater stoke of brasse and j sprynkull; ij ould alter clothes; j sencer of latten; j shyp; j stander of ieron to sett a fier pann in; ij chestes

¹ *Archæologia*, Vol. XLIII. p. 224. I have collated the transcript there printed with the original in the Public Record Office.

- and the tryangle for the same ornamentes to be hengyd in and ij latten candlestykes sould for iiij li. xvij d.
- The Frater.* Item ther vij tabulles j particion of woode the roffe glasse ieron and pauement are sould for vj li. xij s. iiij d.
- The Buttery.* Item v hoggesheddes j ould tubbe j bread huche j stalle to ley drynke on and a particion of wode, sould for xij d.
- The Kychen.* Item j great braspott in a furneshe ij braspottes iiij braspannes iiij ketulles ij rakes of ieron j beme of ieron iiij hokes vi spyttes one grydyron j colender j ladull and a skomer of brasse xij platters vj dysshes vj saucers j skaldynglead in a furnessh and a sestioron, sould for l s.
- The Brue House.* Item ij bruynge leades j lytell brasspanne in a furneshe j mashfatt and a kymnell, sould for iiij li.
- The Bake Howse.* Item j mouldyngborde and iiij knedyng troffes sould for xvj s.
- The Halle.* Item j table and certein ould hengynges, sould for ij s.
- The Perlore.* Item j pece of ould hengynge or grene saye j form ij anndirons, s(ould) f(or) ij s. viij d.
- The Inner Chamber.* Item j tester, j bedstedd, iiij tableclothes, ij towelles, iiij candlestykes; and iiij napkyns, sould for iiij s. iiij d.
- The High Chamber.* Item sould to Doctor Legh j fetherbedd j boulster j pyllow j blankett j couerlett of ould baudkyn j tester of ould baudkyn and courteins of sarsnet j table ij chayres j ould carpet and j forme xl s.
- Roffes sould to Mr. Doctor Legh.* Item the roffe of the ould Hall with the tylls ther vpon, are sould to Doctor Legh for liij s. iiij d.
- Item the tylls and roffe of the lytell kyche ar sould for the summe of xx s.
- The Dorter.* Item the chanons celles, the roffes and the jakes of the dorter, sould for c s.
- Shetes sould.* Item ij lynyon payr of shetes sould for ij s.
- Roffes sould.* Item to Mr Doctor Legh sould ther the roffes of the high chamber and the floer of the nether chamber, with ij wyndowes, glasse and ieron x li.
- The summe total of all the guddes sould late apperteyning to the seid late priory lxi li. xv s. ij d.
- Certein guddes or stufte latte apperteyning to the seid priory :
- Gylte Plate.* Item one salte and ij chaleses gylte, weyeng xxxij oz.
- Whyte Plate.* Item iiij spones whyte, wayen iiij oz.
- Lead remayneng vnsould.* Item ther ys esteemed to be cix fotheres of lead at the fother [nothing set down]
- Belles rem' vnsould.* Item vi belles wayeng xxv^c at the C whych amounteth to do.
- Md. Ther remayneth all the housys edyfyed vpon the scite of the seid late monastery, the glasse, ieron, and pauement of the churche and chapelles, wyth the roffe of our Lady Chapell, the roffe and pauement

of the cloyster, certein ieron in the newe wall, the roffe, glasse, ieron, and pauyng of the chapterhouse, the roffe, glasse, ieron, and pauement of the Frater, the roffe of the dorter, the roffe of the ould hall and tyllles ther vpon, the roffe of the lytell kychen and tyllles ther vpon, the roffe of the hygh chamber, the roffe of the nether chamber vnder the same, with ij wyndowes, glasse and ieron sould and only excepted.

Dugdale states that the gross yearly value of the estates at this time was £351. 15s. 4d.; the net income, £256. 11s. 10½d.¹

In 1578 the ruins were being used as a quarry. When the new chapel of Corpus Christi College was being built "Mr Wendy sent 182 loads [of stone] from Barnwell Priory, besides what the College tenants at Landbeach and Wilbraham could bring in two days with their teams from the same place?"

Notwithstanding this organised destruction a considerable portion of the abbey was still standing at the beginning of this century; but between the years 1810 and 1812 a general digging up of the foundations took place, and the whole site was levelled. A valuable description of the remains, as they appeared just before this final destruction, was drawn up in 1812 by Mr John Bowtell.

A.D. 1540 there were found in the priory six bells which weighed 25^{ct}, and the materials of the church were then valued at £61. 15. 2.

The tower in which those bells were hung adorned (it seems) the intersection of the transepts.

Ever since that time, the monastery has been destroying by piecemeal, and the spoils occasionally applied in the erection of different buildings thereabouts.

Scanty, however, as the remains of the priory were in the year 1810, there was enough left to prove it a work of great magnitude; and vestiges of ancient magnificence were then traceable in sundry parts of its walls:—by these remains, and the help of the prominent soil under which the stone foundations lay, the annexed ground-plan was taken.

The interior of the north aisle, or cloister, till the year 1810 exhibited a range of ornamental pilasters, from which sprang the groins or vaulting of the roof, all of stone, as are the other roofs that now remain in different parts of the convent: roofs of timber not having come into use till about the reign of King Edward the Third.

¹ *Mon. Angl.* vi. 84.

² Willis and Clark, *Architectural History*, etc. i. 290.

Within the walls of the priory some years ago there was dug up a squared pavement of freestone, supposed to have been the floor of a cloister, and which was used by the tenant, Mr Bullen, to pave the hall of the manorial house.

Fragments of indented gravestones that had been richly embellished (*sic*) with brass plates were lying in the cemetery as late as the month of April, 1812: a mutilated stone had represented at each corner one of the Evangelists with the symbolical animal as ascribed to him by the prophet Ezekiel, Chap. i. v. 10.

That is to say y ^e image of the	{	Man for St. Matthew Lion for St. Mark Calf for St. Luke Eagle for St. John.
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At this time, 1812, I believe only two of these fragments are to be found.

In the years 1810—1812, when the ancient foundations belonging to this fabric were dug up, and part of the remaining walls ransacked in view of procuring building materials, the whole site of the priory was covered with fragments of octagonal stone-pillars of various dimensions, and slender round columns of green marble, mingled with pilasters and other architectural ornaments which had decorated the several structures that constituted this spacious monastery.

In one of the capitals was sculptured a Syren, whose figure is often found in buildings erected about the time of the Norman Conquest¹.

In the year 1229, on St Agnes' Day (21 January), the chapel of St Mary was consecrated in honour of the blessed Virgin and St Edmund king and martyr: an indulgence of 40 days being granted, the mass of dedication was annually celebrated in the chapel on St Agnes' day, and also the mass of the martyr, yearly on St Edmund's day (12th Kal. Dec.).

'Tis probable that this was the chapel, the side walls of which remained till the year 1811, being then 36 feet nearly square, with conveniences in them for administering the usual ceremonies of the catholic church: the roof entirely gone.

The entrance to it was on the south side, through a pointed arch doorway, four feet wide, and to which the priory had a direct communication.

About the middle of the west side was a triangular recess, the back thereof had a stone circular projection beyond the face of the wall.

On each side of this recess, a little elevated, was a narrow window, 4 feet 4 inches long, and 8 inches wide, each having a trefoil head.

On the north side there was another window, 4½ feet wide, evidently more modern, being separated in the middle by a mullion, an architectural

¹ MSS. Bowtell, in the library of Downing College, Cambridge. From the volume lettered: *St Andrew the Less. Commonly called Barnwell.*

(*sic*) innovation about the year 1330, and scraps of glass were found there rebated into the stone; a practice that was continued until towards the end of that century, when the method of setting windows in grooves was first adopted¹.

Unfortunately the plan mentioned by Mr Bowtell does not now exist. In fact, as he died in 1813 (1 December), not long after he had written the above description, it is doubtful whether it was ever executed.

I now propose to attempt to shew the probable arrangement of the buildings of which I have traced the history. Although not a fragment of the church has come down to our time, and its very site is unknown, we are yet able to determine with some degree of accuracy its size, arrangement, and position with reference to the rest of the conventual buildings. On the accompanying plan, which has been reduced from the Ordnance Survey and shews the full extent of the site, I have attempted, with the help of my friend Mr W. H. St John Hope, to lay down all the component parts of an Augustinian House. The building which now belongs to the Antiquarian Society², and the fragments discovered during the excavations undertaken in 1886, are distinguished by a darker tint³. These excavations, let me remark, were extremely disappointing, and yielded no valuable results. The work done in 1810—1812, as recorded by Mr Bowtell, had evidently been deplorably thorough, and only a few foundations of little or no importance had been left.

That the church stood to the south of the conventual buildings is evident from two considerations. First, we are told that it was originally planned of so great a size that if

¹ Ibid.

² In the paper mentioned above (p. xi) there will be found a careful description of this building, with a ground-plan and elevations, by my friend Mr T. D. Atkinson, architect. It was probably part of the Cellarer's range.

³ The limit of what we suppose to have been the precinct is indicated by a line of dots. The extent of ground within this limit is about 26 acres, or nearly double the quantity originally granted.

finished it would have extended to the high-road (*ad magnam plateam*). Secondly, the account of the fire says that the wind carried the sparks in such a direction as to ignite the "houses of our neighbours." At that period these could only have stood to the south of the monastery.

The church was begun, as usual, at the east end, with the lady-chapel, which was so far completed by 1112 that Prior Geoffrey was buried in the entry leading to it. It may be assumed that Peverel's church "of wondrous dimensions" would have included aisles to the presbytery; but whether the presbytery had an apsidal or a square end cannot be determined. The presbytery was obviously short, as was customary when it was built, and we know, from the account of the fire, that the quire extended under the central tower. There can be little doubt that the church had transepts. The length of the nave must remain uncertain. It had at least one aisle, from the description of the burial of Prior Henry de Eye in 1254 "in the great church (i.e. in the nave) between two piers, in front of the lesser rood."

The foregoing conclusions are confirmed by some of the items in the Inventory of 1538, which enumerates the high altar and four other altars, in addition to the lady-chapel and the little chapel of our Lady. The high altar was of course at the east end of the presbytery, and was flanked by the tombs of Pain Peverel on the north and Everard de Beche on the south. Of the four altars two, those of S. Thomas and S. Nicholas, are described in connexion with a chapel which had a "particion of tymber," or "a particion of wood," dividing it from the church. These chapels probably stood on the east side of either transept. The other two altars, those of S. John and S. Catharine, probably stood in the aisles of the presbytery. The former was protected by "a particion of tymber," and the latter by a "grate of ieron."

The list of the furniture of the lady-chapel shews that it was of some importance, and the "particion of tymber" at its western end was probably surmounted by the "lytell galery

of tyMBER," the whole forming a quasi-roodloft like that still remaining in the same position at Winchester.

The two tombs of marble sold may have been those of the two Priors recorded to have been buried in the entry to this chapel.

It will be noticed that the Inventory makes no mention of the chapel or altar of S. Edmund; and yet it must have been a building of some importance, as it had an independent roof of lead (p. xv). As it was finished by Prior Laurence of Stansfeld (1213—1251), in whose time the lady-chapel was dedicated in honour of S. Mary and S. Edmund (1229), it probably adjoined, and was considered part of, the lady-chapel, and may be identified with the building described in the Inventory as "the lytell Chapell of our Lady," the position of which is otherwise uncertain.

The cloister stood on the north side of the nave, and until the thirteenth century was probably of wood. The south alley (or pane) was probably rebuilt in stone when the nave was reconstructed by Prior Robert. The west alley is recorded to have been rebuilt by Jolan of Thorley before his resignation in 1265. He afterwards built two other alleys of the cloister, probably the east and north.

Of the buildings round the cloister the eastern range was built by Prior Gerard, as he is recorded as the builder of the dorter, which occupied the first floor. The position of this range has been determined by the bases of three columns discovered during the excavations. These were about thirty feet apart; and with intermediate and other columns, now lost, evidently formed part of a range running north and south¹. This range has been identified with the undercroft of the dorter. Prior Gerard's work must also have included the chapter-house, which stood between the dorter and the north transept of the church. The dorter, however, does not appear to have extended, as was generally the case, over the

¹ The position of the columns found during the excavations has been marked by a cross on the plan.

chapter-house, since the latter, according to the Inventory, had a separate roof. It is not easy to understand the exact meaning of "the completion of the greater part of the chapter-house," ascribed to Jolan of Thorley (1254—1265). It is extremely unlikely that a chapter-house, in which two Priors were buried in 1213, should have been left unfinished until 1254, or that a Norman chapter-house should have required reconstruction. Possibly the sentence may refer to the imposition of a stone vault, or the reconstruction of the east end.

The Inventory mentions the canons' "celles" or cubicles in the dormer, and the jakes. These latter were probably contained in a separate building adjoining the north end of the dormer.

The frater stood on the north side of the cloister, probably over a range of cellage. Some massive foundations discovered in the course of the excavations (A, B on the plan) may have supported its west wall. Its screen, tables, and roof, as well as its paved floor, are mentioned in the Inventory. Close to its west end stood the buttery and kitchen.

The range of buildings on the west side of the cloister was usually under the charge of the cellarer, and may have contained, on the first floor, the guest-hall. At the north end of the guest-hall, on the ground floor, room may be found for the parlour (*locutorium*). In the same block would be placed the "high chamber" or the "inner chamber" of the Inventory. The existing building may have stood in the angle formed by the frater and the cellarer's range, divided from the former by a passage leading from the kitchen-yard to the parlour. This building was most likely the cellarer's office or "checker," with the kitchen on the north side, the frater on the east, and the guest-hall on the south, thus placing the cellarer in direct communication with the various sections of his department. The Inventory mentions a kitchen and a little kitchen; but there seems to be no reason for supposing that they were different buildings.

Some remains of what appeared to be ovens may perhaps indicate the position of the bakehouse. The brewhouse would probably adjoin it, and the granary would not be far off.

The farmery, built 1213—1251, with a chapel dedicated in honour of S. Peter, 1222, is not mentioned in the Inventory. It may have already fallen into ruins before the suppression of the monastery. Its usual position was east of the range containing the dormer, but, as nothing is known of its extent, I have not laid it down on the plan.

No evidence exists to enable us to assign any definite position to the Prior's lodging and chapel, built by Jolan of Thorley (1254—1265). The corresponding building at Bridlington stood on the west side of the cloister, adjoining the church.

III. CONSTITUTION OF THE HOUSE.

a. The Officers (Obedientiarii).

MONASTIC communities were governed by a Rule; but, whether this was the Rule of S. Benedict or of S. Augustine, it would manifestly be insufficient for the ever-changing requirements of daily life. These were governed by another set of regulations due to custom only, but a custom so venerable that gradually, under the title of "Observances or Customs in accordance with the Rule (*observancie regulares*)," they came to be regarded as of nearly equal value with the Rule itself. It is probable that in most cases they were not sanctioned by any central authority, but grew up in the larger Houses of the Order, whence they migrated to, and were adopted by, those of minor importance. For instance we have, for the Augustinian Order, those of the important Abbey of S. Victor at Paris, and those of S. Denis at Rheims, both printed

by Martene. Of these two codes the former is by far the most elaborate, and the Customary in use at Barnwell was in many places copied from it almost word for word¹.

It is needless to enlarge on the value of Observances to those who wish to understand what the monastic life really was. An historical treatise, no matter how accurate, can hardly fail to be influenced in some direction by bias or prejudice; but in a book of Observances a student will find out for himself the duties and behaviour, of both officers and brethren, in the Church, the Dorter, the Frater, the Cloister, the Farmery, and elsewhere.

A Book of Observances is, to a certain extent, the best commentary on itself; and it is only by diligent study of the original text that the full value of such a work can be appreciated. It must always be remembered that the writer was treating of matters that were perfectly familiar to himself and his readers; he and they knew what was the ideal of the monastic life, and what were the special dangers against which they had to guard. Many things, therefore, are not definitely set down in the text; and can only be inferred by careful collation of one passage with another. Again, our author was not systematic. His chapters, it is true, have headings denoting the subject-matter of his text; but this is not strictly adhered to, and the duties of a particular officer are sometimes scattered over the whole volume. For these reasons I have thought it desirable to write a rather full introduction, in which I have tried to describe the administration of the House, the duties of the Officers (or Obedientiaries), and the division of a day. My account of these matters is described, in the first instance, from the book itself; but I have illustrated it from the customs of other houses, and especially from those of S. Victor, Paris.

¹ *De Antiquis Ecclesie Ritibus*, Antwerp, 1763—1764, vol. iii. pp. 253—291. I do not know where the MSS. on which Martene principally relied now are, but the one which he cites as “codex Victorinus” is probably that in the Bibliothèque Nationale, Paris, MSS. Lat. 15,059. This I have examined.

Nothing is said about the number of the Canons. We have seen that Pain Peverel proposed to raise the six of the original foundation to thirty, and the manuscript states that this number was actually reached while Jolan of Thorley was Prior. The *Observances* unquestionably give the impression of a large community. The officers of the house, as the following list shews, were seventeen in number; and there are many passages in which brethren other than those in office are alluded to.

The following were the officers at Barnwell, according to our *Observances*. I have numbered them for facility of reference, and I have arranged them in an order of my own, so as to group together duties with a certain similarity to each other. Side by side with this list I have printed that of the officers of S. Victor, at Paris. They were practically the same, but there are some curious varieties in detail.

BARNWELL.	S. VICTOR, PARIS.
1. Prelate	Abbat.
2. Sub-Prior	Prior major.
3. Third Prior	Sub-Prior.
4. Precentor, or Armarius	Circator.
	Armarius.
5. Succentor	
6. Sacrist	Sacrist.
7. Sub-Sacrist	Matricularius.
8. Cellarer (<i>Cellerarius</i>)	Camerarius.
9. Grainger (<i>Granatorius</i>)	
10. Receiver (<i>Receptor</i>)	
11. Sub-Cellarer (<i>Subcellerarius</i>)	Sub-Camerarius
	(one of the conversi).
12. Fraterer (<i>Refectorarius</i>)	Refectorarius.
13. Kitchener (<i>Coquinarius</i>)	Cellerarius.
14. Chamberlain (<i>Camerarius</i>)	Vestiarus.
15. Hosteller (<i>Hospitarius</i>)	Hospitarius.
16. Master of the Farmery (<i>Infirmarius</i>)	Infirmarius.
17. Almoner (<i>Elemosinarius</i>)	Elemosinarius.

The Prelate and the two Priors were concerned with the general government of the House; the Precentor, Succentor, and Sacrist with services and books; the Cellarer, the sub-

Cellarer, the Fraterer, and the Kitchener with food and drink; the Chamberlain and the Hosteller with dress and hospitality; the Master of the Farmery with sickness and old age; the Almoner with charity; the Cellarer, the Grainger, and the Receiver with property and temporal affairs in general.

These officers, who are usually called *Obedientiarii*, but sometimes *Officiales* (p. 50), were all appointed by the Prelate. It is obvious that they would be selected not merely from their fitness for their especial duties, but as the picked men among the Canons, who might be trusted to help the Prelate in the task of administration, and to set a good example to their fellows. Our author points out (p. 93) that "our first and most important promise is to serve God in church, and in the second place to obey the Prelate." If this was the duty of brethren in general, all the more was it the duty of those who were set over the rest; and we are presently told (*ibid.*) that "the officers ought to be present at all Hours prescribed by the Rule, and they cannot absent themselves without a very reasonable cause. Between the regular Hours they may go to their places of office within the precincts without leave; but, as soon as they have heard the ringing, they ought to hasten to the Hours, for nothing ought to be preferred to the work of God." Some few exceptions to this rule were allowed, which will be noted as we proceed. Again, in the chapters devoted to separate officers, we shall over and over again find injunctions to maintain the authority of the Prelate, and to promote a good understanding between him and the brethren.

1. The chief officer of the House, usually called Prior or Abbat, is here termed Prelate (*prelatus*). This word does not imply episcopal dignity, but merely the canon who has been preferred, "the father of the monastery" (p. 37), who "has mounted to the highest point of honour" (p. 43). His authority was despotic, and he was treated with the deference usually paid to a reigning sovereign (Chapter 6). His duties were threefold: spiritual, administrative, and disciplinary. Certain

services and parts of services were said by him (p. 45). When a brother was dying he administered the rite of extreme unction (p. 211), visited him frequently until he passed away (p. 213), and said the Mass for the dead (p. 219). He appointed and removed the officers (pp. 41, 145), admitted the novices, and took journeys on the business of the House. On temporal affairs generally he was expected to consult the whole convent assembled in Chapter (p. 145); and on matters of special difficulty "the most prudent and most religious brethren" (p. 49), who evidently acted as his assessors¹. No brother might leave the precincts without his leave (p. 43); and he made a daily round of the offices to see that no one was idle or improperly employed (p. 45), a duty in which he was assisted by the Sub-Prior and the Third Prior. He presided over the daily Chapter, assessed the punishment for offences (p. 41), and inflicted it himself.

The Prelate was expected to set an example to the brethren of obedience to the Rule and the Observances. "He ought, as far as possible, to observe the hours of silence, because it is not becoming that he, while others are restraining themselves in quiet and in silence, should find leisure for idle talk, or give himself up to distraction. He ought to sleep with the rest in the Dorter, to eat with them in the Frater, and in all places to exhibit himself to his flock" (p. 45). But, notwithstanding these injunctions, we find that he had a separate chamber in which he was in the habit of entertaining brethren and guests. "When brethren are eating with him in his chamber he ought to exhibit a goodhumoured cheerful countenance, and set before them frugal fare; and should he observe anyone behaving in an unseemly fashion he ought not to reprove him at once sharply in the presence of seculars" (p. 49); and his appearance in the Frater seems to have been only occasional, as for instance, "when he eats in the

¹ The Prelate may not remove the Sub-Prior without the consent of "the more judicious part of the whole congregation" (p. 51). We meet with "the more devout brethren" (p. 51), and "the spiritual brethren" (p. 57).

Frater" (p. 41); and "if the Prelate intend to eat with the convent in the Frater" (p. 171). It appears to me that these passages indicate a change in the relations of the Prelate to the convent. At first he led the common life, just as the Head of a College did; but gradually he withdrew himself; had his separate room, or even his separate house, and associated with those brethren only whom he chose especially to invite.

For the manner of electing a Prelate or Abbat we must turn to the Observances of the house of S. Victor at Paris¹. The funeral of the deceased Abbat being over—and it seems to have taken place within a few hours of his death—the brethren are to be summoned to Chapter by the Prior, who advises them that they have to choose a successor. As a matter of this importance cannot conveniently be transacted by the whole convent, a committee of six or seven brethren is appointed, to nominate a suitable person. The words used imply that they may select one only, not, as might have been expected, two or more from whom the convent might subsequently choose one². While they are deliberating, the rest are to remain in silence and prayer, so that no private discussions on the election may be held. On the following day the selection of the committee is to be announced to the convent in Chapter, and be by them confirmed. It is evidently expected that no difficulties will then be raised; but it is provided that if the committee cannot agree they may co-opt other brethren, so as to arrive at a peaceful conclusion. If no suitable person can be found in the convent, the electors may look elsewhere, even outside the Augustinian Order.

When the person nominated has been accepted, he is solemnly led by the Prior to the Abbat's seat in Chapter, after which the whole convent goes to the Church, and the

¹ Martene, *ut supra*, p. 253.

² Istis ergo electis a toto conventu injungetur, ut seorsum inter se conferant et considerent qui secundum Deum ad prælationem magis aptus judicandus sit aut eligendus.

newly elected officer is there inducted into the Abbat's stall. On the following day the officers prostrate themselves before him in Chapter, and lay their keys at his feet. He bids them rise and resume them. Next, the Prior and Sub-Prior, taking with them some of the elder brethren, repair to the Bishop and announce their choice to him. The Bishop appoints a day for the solemn reception and benediction of the newly elected Abbat. The ceremony over, the Abbat is conducted home, and is received with a solemn service of installation in the conventual church.

2. The second officer is the Sub-Prior, who is also often called Warden of the Order (*custos ordinis*). At S. Victor's, where there was an Abbat, his title was Prior major, and the third Prior was called Sub-Prior. He was appointed by the Prelate, but, unlike the other officers, his appointment and removal required the consent of the more judicious part of the congregation (*sanioris partis totius congregationis*, p. 50). His duties are fully described in Chapter 10. He stood to the Prelate in the relation of a Vice-Master to the Master of a College, shared his threefold duties as explained above, and took his place when he was absent. But it is specially provided that when the Prelate is present the Sub-Prior is not to occupy himself with temporal matters. Certain special duties were entrusted to him, as, the waking of the brethren, the exercising a general supervision over their conduct, and the going round the different offices and the Farmery at night after Compline. The inspection over, he locked all the doors, took the keys with him to the Dorter, and slept there with the brethren, as the Prelate or Prior did (p. 53). When a lay brother (*conversus*) was dying, the Sub-Prior, not the Prelate, performed the rite of extreme unction (p. 229).

It was evidently intended that the Prelate or Prior, and the Sub-Prior, should share the whole government of the House between them; and there is a very curious passage in Chapter 29, *Of the Chapter* (p. 145), in which the importance of their complete unanimity is earnestly insisted upon; and

the Sub-Prior is advised to use the utmost circumspection in his dealings with the brethren, so as to promote goodwill between them and the Prelate.

3. The Third Prior (Chapter 12), appears to have been appointed by the Prelate, like the other officers, but without any special consultation with the elder brethren; and on his election he prostrated himself in Chapter before the Prelate, as the others did. His office was not one of special dignity (p. 59); in fact the motive of his selection seems to have been his fitness to take the Sub-Prior's place, whenever he was absent. His one definite duty was to go round the House after Compline, as the Sub-Prior did. As it is not stated that these two officers were to make their tour of inspection together, we ought perhaps to infer that, for greater security, a double inspection was to take place.

4. The Precentor (Chapters 13, 14), ruled the quire, and also had charge of the books. His duties with regard to the services in the church are described in Chapter 13. The entire responsibility for their adequate performance rested with him; and in this conjunction he drew up the notice-board (*tabula*) on which were inscribed the names of those who had to take part in the services of the week; selected the reader in the Frater and at Collation; and himself carried into the Frater the books directed for use at particular seasons (p. 65).

The injunctions to the Precentor as to his behaviour, and the feelings with which he ought to discharge his duties (p. 67), deserve careful consideration, as shewing the reality of the services at the time our *Observances* received their present form.

The duties of the Precentor as regards the second half of his office, in respect of which he is called *Armarius* or Librarian, are extremely interesting and suggestive.

In the first place, the service-books are to claim his particular attention. He is to dust them, repair them, and point them; so that when brethren use them for service, they may

not find any mistakes in them. These books are not to be taken out of the cloister or the church.

Secondly, the *Observances* imply the possession of a number of books other than service-books, which are to be placed at the disposal of the brethren for study. These are to be kept in what is called an *armarium* (p. 64), by which a recess in the wall, such as may still be seen at Worcester Cathedral, or at the Cluniac Priory of Castle Acre, is clearly meant. Had the word been used merely for a piece of furniture, which is its usual signification, the lining of it with wood, so that "the damp of the walls may not moisten or stain the books," would not have been insisted upon. The subdivision of the press thus formed, so that the books may be readily accessible to readers, is also prescribed (p. 65).

The Librarian is to know the collection thoroughly, to see that the books do not suffer injury from insects or from decay (p. 63), and to bind them, apparently with his own hands (p. 65).

The *Observances* contemplate a collection so large that each brother may have one book at least assigned to him for his private reading (p. 63). This provision cannot mean that the brother was allowed to take it out of the cloister, for it is evident that the cloister was the only place for reading; but that a given brother was allowed to consider a given book as his for a certain period. The title of the book, and the name of the brother to whom it was allotted, were to be set down on a roll by the Librarian; and he might, if he thought proper, demand a surety, or caution, for the volume so lent. It is wisely provided that the brethren may not lend a book to any person, whether known or unknown—by which some one outside the precincts of the House is probably meant—without the Librarian's leave; nor may the Librarian himself so lend, unless he receive a pledge equal to the value of the book; and then the name of the borrower, the title of the book, and the pledge, are all to be noted down. The larger and more valuable books may not be lent without the Prelate's

leave (p. 63). These provisions shew the value set upon books at a comparatively early date, the care which was taken of them, and, it may be added, the readiness with which they were lent, for it should be observed that to lend is not forbidden or even discouraged, but only lending without proper precautions.

The whole collection was to be exhibited at the beginning of Lent in each year to the convent assembled in Chapter, when a service commemorative of the donors and writers was to be held. This is evidently a brief allusion to a very curious ceremony which is fully described in Lanfranc's Statutes for the Order of S. Benedict. This I proceed to translate :

On the Monday after the first Sunday in Lent...before the brethren go in to Chapter, the librarian (*custos librorum*) ought to have all the books brought together into the Chapter-House and laid out on a carpet, except those which had been given out for reading during the past year: these the brethren ought to bring with them as they come into Chapter, each carrying his book in his hand. Of this they ought to have had notice given to them by the aforesaid librarian on the preceding day in Chapter. Then let the passage in the Rule of S. Benedict about the observance of Lent be read, and a discourse be preached upon it. Next let the librarian read a document (*breve*) setting forth the names of the brethren who have had books during the past year; and let each brother, when he hears his own name pronounced, return the book which had been entrusted to him for reading; and let him who is conscious of not having read the book through which he had received, fall down on his face, confess his fault, and pray for forgiveness.

Then let the aforesaid librarian hand to each brother another book for reading; and when the books have been distributed in order, let the aforesaid librarian in the same Chapter put on record the names of the books, and of those who receive them¹.

In addition to the care of the books already possessed by the convent, the Librarian presided over the production of new ones (p. 63). From our *Observances* it is evident that the writing, as well as the reading of books, went forward in

¹ Reyner, *Apostolatus Benedictinorum in Anglia*, App. p. 216.

the cloister. It should, however, be noted that the hire of professional scribes is expressly mentioned. These persons would certainly not be allowed to sit in the cloister, and therefore, whenever they were employed, some separate place must have been assigned to them. It is specially provided that a book, when written, is not to be regarded as the property of the writer, though, by special leave of the Prelate, he may keep it for his own use (p. 65).

The Librarian was also, to some extent, the annalist of the House. He kept a record of the Canons who died, with the names of their fathers and mothers (p. 65); and he drew up the circular letters (*brevia*), which announced the death of a Canon, and were sent round to affiliated Houses (p. 61). The care of sending out these letters devolved upon the Almoner (p. 177).

It has been already mentioned that our *Observances* are in many places borrowed from those in use at S. Victor at Paris. I have not thought it necessary to deal minutely with this part of the subject, because the *Observances* of S. Victor are easily accessible to students. The rules affecting the books seem, however, to stand on a different footing from most of the other subjects dealt with, and to be of far wider interest. Libraries, as we understand the term, were first formed by the monastic orders; and in the systematic care of books which they developed may be traced the germ of the system in use at the present day. I have therefore printed the chapter *De Armario* in the fuller *Observances* of S. Victor, so far as it relates to books, side by side with the corresponding passages from our *Observances* (Chap. 14); and, in order to shew as clearly as possible the points of difference and correspondence, I have taken the latter to pieces, and placed the paragraphs opposite to those which treat of the same subjects at S. Victor's.

BARNWELL.

CAP. XIV. *De custodia librorum
et officio armarii.*

Armarius, qui et precentor dicitur, omnes ecclesie libros in sua habeat custodia; quos omnes nominibus propriis singillatim debet habere et cognoscere, et ne in eis aliquid tinea uel corruptela infectum sit uel exesum frequenter et diligenter considerare. Debet etiam quolibet anno, in initio quadragesime, in capitulo coram conuentu eos ostendere, et tunc eorum anime qui eos ecclesie contulerunt uel fratrum qui scripserunt et in eis laborauerunt debent absolui, et in conuentu seruicium pro eis fieri.

Armarium, in quo libri reponuntur, intrinsecus ligno uestitum esse debet ne humor parietum libros humectet uel inficiat. In quo etiam diuersi ordines seorsum et deorsum distincti esse debent, in quibus libri separatim collocari possint, et distinguere abinuicem, ne nimia compressio ipsis libris noceat, uel querenti moram innectat.

Fatribus etiam debet libros quos sibi uiderint oportunos tradere, et nomina librorum et recipiendum in rotulo suo annotare; de quibus, cum fuerint requisiti, debent respondere. Nec ipsi debent aliis libros ipsos accomodare ignoto uel cognito, ipsius armarii non optento consensu. Nec ipse armarius debet libros accomodare nisi accipiat

S. VICTOR.

CAPUT XXI. *De Armario¹.*

Armarius omnes ecclesie libros in custodia sua habet. Quos omnes nominibus propriis sigillatim annotatos habere debet, et per singulos annos ad minus bis aut ter eos exponere et recensere, et ne in eis aliquid uel tinea uel aliqua qualibet corruptela infectum uel exesum sit diligenter considerare.

Ipsam autem armarium intrinsecus ligno uestitum esse debet, ne humor parietum membranas rubigine aliqua sive humectatione aliqua inficiat. In quo etiam diuersi ordines seorsum ac seorsum distincti et conuenienter coaptati esse debent, in quibus libri separatim ita collocari possint et distinguere ab inuicem, ne uel nimia compressio ipsis libris noceat, uel confusio aliquid specialiter in eis querenti moram afferat, uel impedimentum.

Numquam armarius libros prestare debet, nisi ab eo cui prestat uadimonium accipiat; ita ut si persona ignota fuerit, etiam equivalens sit ipsum uadimonium, et nomen illius cui prestat, scilicet siue ignotus siue notus sit, et nomen libri quem prestat et uadimonium quod accipit totum in breui annotatum retineat. Maiores autem et pre-

¹ Martene, *ut supra*, p. 262. I have in a few places corrected Martene's text by collating it with the MS of the *Observances* of S. Victor in the Bibliothèque Nationale.

equivalens memoriale, et tunc debet nomen recipientis, et libri traditi, et memorialis accepti, in rotulo suo annotare. Maiores autem et preciosiores libros sine licentia prelati nulli persone cognite uel incognite debet accomodare.

Omnes scripture, que in ecclesia siue intus siue foris, ad eius officium pertinent, vt ipse scriptoribus pargamena, incaustum, et cetera que ad scribendum sunt necessaria, provideat, et eos qui pro precio scribunt ipse conducat.

In claustro autem fratribus scribere scientibus quecumque sunt necessaria provideat ad scribendum libros communi utilitati necessarios. Set sine licentia prelati hoc minime facere debent, nec ipsi scribentes ab horis regularibus abesse debent, nisi super hoc licentia specialis concedatur eis a prelato, et tunc ipsa licentia, et a quibus horis abesse poterunt, specialiter in capitulo coram conuentu debet recitari.

tiosiores libros sine licentia abbatis prestare non debbit.

Omnes scripture que in ecclesia siue intus siue foris fiunt, ad eius officium pertinent, vt ipse scriptoribus pargamena et cetera que ad scribendum necessaria sunt provideat, et eos qui pro pretio scribunt, ipse conducat.

Quicumque de fratribus intra claustrum scriptores sunt, et quibus officium scribendi iniunctum est ab abbate, omnibus his armarius provideat debet quid scribant, et que ad scribendum necessaria sunt prebere, nec quisquam eorum aliud scribere quam ille preceperit, uel ipsa scriptura preter eius uoluntatem ac dispositionem quicquam agere presumat.

Ceteros autem fratres qui scribere sciunt, et tamen officium scribendi eis iniunctum non est, sine licentia abbatis ad scribendum ponere armarius non debet; sed si quando forte eorum opera indigerit, prius abbati indicare debet, et sic per eius licentiam et preceptum facere quod faciendum est.

Nullus autem preter id quod sibi iniunctum est, sine licentia abbatis scribere presumat.

Omnibus autem scribentibus in claustro, siue his quibus iniungitur, siue his quibus conceditur, necessaria ad scribendum prebeat armarius, ita ut nullus sibi pro uoluntate sua hoc uel illud elegat, sed nec scriptoria, nec artavos, nec cultellos, nec scarpellia, nec membranas, nec

Nomina canonicorum obeuncium debet armarius in martilogio annotare; nomina similiter patrum et matrum canonicorum, set non aliorum, nisi eorum merita preceserint, et tunc de consensu capituli debent eorum nomina inscribi.

aliud quidpiam, sed quod ille secundum competentiam operis dederit, unusquisque sine contradictione et contentione suscipiat.

Omnes breues que in claustro scribuntur, siue breues pro defunctis, siue pro quibuscumque aliis communibus et manifestis negotiis, etiam que cereo in pasca affigitur, ad eius officium pertinent, et pro his scribendis nemo qui scribere sciat contradicere debet cui ille iniunxerit; excepto quod sine licentia abbatis, nec extra conventum exire, nec horis regularibus deesse potest ille qui scribit.

Quotienscumque aliquibus in claustro fratribus officium scribendi iniungendum est, in communi capitulo iniungetur; ibique abbas determinabit eis quibus horis eos scripture uacare, aut quibus ad conuentum redire uelit, et sicut illic eis determinatum fuerit, ita illi postmodum obseruare debent.

Loca etiam determinata ad eiusmodi opus seorsum a conventu, tamen intra claustrum preparanda sunt, ubi sine perturbatione et strepitu scriptores operi suo quietius intendere possint. Ibi autem sedentes et operantes silentium diligenter servare debent, nec extra quoquam otiose vagari. Nemo ad eos intrare debet, excepto abbate et priore et sub-priore et armario. Quod si aliquid eis specialiter dicendum fuerit, quod nec illic significari possit, nec usque ad tempus locutionis differri poterit, armarius usque in locutorium regulare [debet] educere eos, et illic breuiter quod dicendum est intimare.

Caueant sibi fratres ne aliquid, quod sibi retinere uolunt proprium, aliquando scribant. Ex gracia ta-

De aliis fratribus quicumque scribere sciunt, si quis propria uoluntate uel sibi uel alteri scribere

men prelati, si librum scripserint, poterunt ad usum retinere, nunquam tamen sine consensu prelati extra amouere.

Libri qui cotidie ad manum habendi sunt, siue ad cantandum siue ad legendum, in loco comuni esse debent, ubi omnium fratrum competens accessus poterit esse, ad inspiciendum, et providendum quod ipsis uideatur oportunum. Ipsi igitur libri in cameras uel angulos extra claustrum uel ecclesiam non debent deportari.

Ipsos quidem libros debet armarius cum magna diligencia frequenter discutere, emendare, et punctare, ne fratres in cotidiano officio ecclesie, siue in cantando siue in legendo, aliquem errorem uel impedimentum inueniant.

Et sicut per armarium libri debent emendari, punctari, et custodiri, ita per ipsum debent honeste ligari.

Nullus alius frater in ipsis libris debet aliquid demere uel mutare ipsius armarii consensu non requisito.

aliquid uoluerit, nequaquam illud presumere debet, nisi prius ab abbate licentiam acceperit.

Quando pergamena incidenda uel radenda sunt, uel libri emendandi aut ligandi, uel aliquid eiusmodi quod ad officium armarii pertinet, in quo adiutorio fratrum indigeat, quemcumque ipse ad aliquid horum faciendum uel preparandum admonuerit, si ei vacat, id est si alia obedientia non impediatur, non se excusare debet.

Libri communes, id est qui quotidie ad manum habendi sunt, siue ad cantandum, siue ad legendum, in loco competenti exponendi sunt, ubi competens accessus omnium fratrum esse possit,

quos precipue armarius diligenter emendare debet, et punctare, ne fratres in quotidiano officio ecclesie, siue in cantando siue in legendo, aliquod impedimentum inueniant. Hi etiam libri ipsi armario adeo noti esse debent, ut si quis fratrum siue ad matutinas, siue ad missam, siue ad aliam quamlibet horam in cantando uel in legendo erraverit, siue id quod non oporteat cantans aut legens, siue id quod cantari aut legi oporteat inuenire non valens, statim sine cunctatione eum reducere possit.

Nemo alius preter armarium siue in his siue in aliis quibuslibet libris uel demere, uel addere, uel mutare quicquam presumat, nisi ei specialiter concessum fuerit uel iniunctum.

Debet etiam armarius inter hos

libros, qui ad cotidianum officium ecclesie necessarii sunt, etiam de aliis aliquot quos ad instructionem uel ad edificationem fratrum magis commodos et necessarios esse perspexerit, in commune proponere, quales sunt Bibliothecae, et maiores expositores, et passionarii, et vite patrum, et homiliarii.

Ceteros autem, id est minores omnes et non cotidianos, numquam extra armarium exponere debet uel relinquere, nisi specialiter ab aliquo fratrum requirantur.

Sed et tunc quoscumque exposuerit, in brevi annotare debet, ut sciat quos uel quot unicuique dederit.

Illi vero qui de armario aliquos specialiter libros accipiunt, quamdiu eos habent, diligenter apud se custodiant, nec alibi exponant uel relinquant, et cum expleuerint in eis quod uolunt, iterum armario seruandos reddant.

It is hardly necessary to insist upon the close similarity in all essentials between these two sets of rules; but it may be noted that in England the books are more jealously guarded than in France. A yearly audit is prescribed—a custom derived, as I venture to think, from Lanfranc; and it is required that even when a brother of the House borrows a book, his name, with the title of the book, shall be entered on the Librarian's roll.

The keeping of the books in good condition is made more distinctly a part of the Librarian's duty at Barnwell than at Paris. It is obvious that it would not be necessary in a large city to entrust the binding of books to unprofessional hands.

The passage requiring the Librarian to lay out for general use (*in commune proponere*) a few volumes "specially con-

venient and needful for the instruction and edification of brethren" (p. xlvii) indicates a custom which may perhaps be exclusively French. An instance of it may be cited from the Cistercian House of Clairvaux, where, so late as 1709, the authors of the *Voyage Littéraire* saw "in the great cloister, close to the Chapter House, some books chained on wooden desks, which the brethren can come and read when they choose¹."

The directions given in the French Customs for the provision of a room or rooms in which scribes could work without fear of disturbance, would obviously be unnecessary in a comparatively small House, where writing was not done on an extensive scale.

5. The Precentor was assisted in his multifarious duties by a Succentor (p. 61). His duties did not differ from those of the officer to whom he was subordinate, except that the strength of his voice, and his skill in singing are insisted upon. This office did not exist, so far as I can make out, at S. Victor's.

6. The first duty of the Sacrist (Chapter 15) was to take care of the church and its contents. He was to guard the relics with special vigilance; and generally to be responsible for the safe keeping of the plate, vestments, and altar-furniture; to keep a list of all such articles; and to see that they were always clean and ready for use (p. 69). He had also to provide bread and wine for Mass (p. 71), together with all other things required for the different services—as tapers and candles for the Purification, and palms for Palm-Sunday (p. 73). The arrangement of the lights—lamps or candles—was also part of his duty (p. 77).

The making of altars fell within his province (p. 71), together with all the repairs of the church; but he might not go to buy materials at fairs—presumably the important mart called Stourbridge Fair—without the Prelate's leave (p. 73).

¹ *Voyage Littéraire*, 4to, Paris, 1717, i. 101.

7. His subordinate—the Sub-Sacrist—in addition to help given to the Sacrist, was the time-keeper of the House. He regulated the clock and rang the bells, both for service and for awakening the brethren in the Dorter (pp. 73, 75). He was also to be in readiness to ask the business of those who knocked at the gates or at the church door (p. 73).

The Sacrist and Sub-Sacrist took their meals in the church, and also slept in it (p. 75). In the customs of S. Victor it is directed that three persons at least are to perform this duty—the sacrist and sub-sacrist (there called *matricularius*) and some person nominated by the Abbot.

8. In an early chapter of the *Observances* (p. 93) it is noted that “the Cellarer and the Sub-Cellarer, who have more to do than any of the rest in providing the food of the brethren, cannot attend the Hours uninterruptedly.” This passage might lead us to suppose that the Cellarer’s duties were those of a caterer or butler. The chief Cellarer, on the contrary, as he is called in the heading of the chapter which contains a summary of his duties (Chapter 37) or the external Cellarer (p. 161), though he was unquestionably concerned to some extent with the food and drink of the brethren, was to be “the Prelate’s right hand in matters temporal” (p. 183); and it is evident that he was expected to do the work of the Senior Bursar of a College, joined to that of the Steward. The chapter gives a vivid picture of the amount of secular business that had to be transacted by those who managed a monastery with large estates; and of the keen supervision that was required. The Cellarer and the Prelate seem to have been allowed to act on their own responsibility in the most important matters; and provided they were unanimous they could do what they pleased with the estates belonging to the House (p. 183). The lay brethren also were under the special charge of the Cellarer (p. 227).

9, 10. The duties of the Grainger and the Receivers supplemented those of the Cellarer. The former took charge of the produce, the latter of the money; and the well-being of

the whole House depended upon their activity and fidelity (Chapter 40). "Neither the Sub-Cellarer," we read, "nor the Kitchener, nor the freemen, nor the servants at wages, can conveniently discharge their duties, unless their departments are previously supplied by adequate and punctual disbursements of the Grainger and the Receivers" (p. 189). Complete agreement between them and the Cellarer is therefore insisted upon (p. 191).

At S. Victor's the duties here given to the Cellarer were discharged by the Chamberlain¹; and the language used about the two officers is identical in substance, though it differs a good deal in detail. The special offices of Grainger and Receiver did not exist there, though of course the buildings which the Grainger had charge of did, and they were supervised by the Chamberlain². Their charge was entrusted, subject to the Chamberlain's authority, to a Sub-Chamberlain, who was a lay-brother.

This officer was frequently to visit the roofs of all the buildings, to see whether they needed repair. The *servientes curie*, whoever they were, were to render him implicit obedience. He was to be allowed a *coadjutor*, who was to have special charge of the bread and the wine; and, if necessary, he was to sleep in the cellar, so as to be ready to hand out a supply at any hour. He was also to be careful that the corn did not spoil in the granary; to give it out to the baker, and to see that there was neither waste nor theft³.

At S. Victor's the rents of the House seem to have been paid directly to the Chamberlain himself.

11. The Sub-Cellarer (Chapter 38) had special care of the oven and the beer-cellar. Beer was evidently the principal drink of the convent, and the precautions to be

¹ Martene, *ut supra*, p. 255.

² Ibid. p. 256. Granarium et cellarium et horreum ad curam et providentiam camerarii spectant, pro quorum omnium administratione, sive aliorum quæ ad eum pertinent, solatium ei dare debet unus de conversis... Hic itaque, id est sub-camerarius, ad custodiam cellarii et granarii et horrei et stabuli ei subservire debet.

³ Martene, *ut supra*, p. 256. Chapters XI, XII.

taken to keep it in good condition in summer and winter are very quaint and amusing (p. 185). Grumbling would appear to have been as common in a monastery as it is in the world, from the qualifications which are spoken of as desirable in this officer. We are told that he should be "obliging, of a cheerful countenance, temperate in his answers, courteous to strangers, and of polished manners" (p. 185). As the care of the Guest-House devolved upon him (*ibid.*), it is probable that he had frequent occasion for the exercise of courtesy and forbearance.

12. The Fraterer (*refectorarius*) was responsible for the setting the food of the brethren on table in the Frater or refectory in a proper manner. His relation to the Cellarer and Sub-Cellarer is not specified, but apparently he or his servant merely fetched the bread and beer which the former had got ready. The chapter describing the Fraterer's duties (Chapter 31) is full of interesting details, the most important of which I shall quote below, in the section describing a monastic day. The Fraterer was allowed a servant, so that he need not absent himself from the Hours, except the Hour immediately preceding dinner (p. 155).

The customs of S. Victor give a good many details omitted in those of Barnwell. The Fraterer is there desired to watch the brethren carefully while at table; and to see if they want anything that he can supply. Apparently the food was not the same for each; for it is directed that if he sees more than one brother leave what is set before him untasted, he is to propose an exchange of dishes. The supply of bread was to be unlimited. Vegetables and fruit, both fresh and stewed, are also mentioned. Water was set on the table—one jug for every two brethren. Cleanliness was not so well cared for here as at Barnwell. The towels—four at least for the whole convent—were to be changed only once in a fortnight, and the table-cloths only once in three weeks, unless some important festival occurred, when they might be changed sooner.

13. The Kitchener (*coquinarius*) presided over the kitchen (Chapter 39), as the Fraterer did over the frater. He had nothing to do with the actual preparation of the food, but he saw that the cook did his work properly, without waste. Cleanliness is again specially insisted upon—as also punctuality (p. 189). In addition to the cook he had under him a caterer, whom he appointed with the consent of the Prelate and the Chief Cellarer. The caterer was expected to “know how to buy food according to the different seasons of the year.” These words may only mean a good judgment in selecting food to be stored up; but their more obvious meaning certainly is the choice of what was in season, as though the food served varied according to the time of year.

The Kitchener was expected to keep an accurate day-book, so that he might at any time render an account of his receipts and expenses, if the Prelate asked for it.

14. The duties of the Chamberlain (*camerarius*) are those of the matron of a large school (Chapter 42). He not only presided over the tailory (*sartinum*) and saw that the garments of the brethren were properly cut by his servant (*serviens de sartino*)—a very curious passage, which describes the dress of the brethren (p. 197)—; but he provided a laundress, looked out the dirty linen for the wash, and saw that the articles sent came back again. If the laundress lost any article she had to make it good out of her wages. Moreover the Chamberlain was bound to provide warm water and soap for shaving, and soap for baths, if brethren asked for it (p. 195).

The duties of the Chamberlain were not so absorbing as those of some of the other officers, and therefore he was expected not only to attend the Hours, but to have his name set on the table for weekly service. He might not leave the precincts, even to make purchases at fairs, without the Prelate's leave. On Maundy Thursday he assisted the Prelate in washing the hands and feet of the brethren in the

Chapter House, and at the distribution of charity in the Frater (p. 199).

15. It was the duty of the Hosteller (*hospitarius*) to entertain the guests who sought the hospitality of the monastery. The religious houses were, to a great extent, the Inns of the Middle Ages; and when situated on or near a high road the guests must have been numerous, and the sum spent on their entertainment considerable. But this expenditure had its compensations, for we are reminded that, "by shewing cheerful hospitality to guests the reputation of the monastery is increased, friendships are multiplied, animosities are blunted, God is honoured, charity is increased, and a plenteous reward in heaven is promised" (p. 193). With these results in view it was of course important that the Hosteller—who was the channel of communication between the monastery and the world—should have "facility of expression, elegant manners, and a respectable bringing up"; and it is specially recommended that he should have a stock of fair words at his disposal should he "have no substance to bestow." But the whole chapter (Chapter 41) should be carefully studied for the information it supplies on the arrangement of the Guest-House—which, after allowance has been made for the differences in requirements between our time and the Middle Ages, seems to have been furnished as comfortably as rooms in a private house at the present day.

Nothing is said about the Hosteller's attendance at the daily services, but, as he was allowed a servant, whose duties towards the guests were nearly as onerous as those of his master (p. 195), it is probable that he was expected to observe the usual discipline of the House.

16. The Master of the Farmery (*infirmarius*) had the charge of the sick, of the brethren who had been bled, and, probably, of those aged brethren who were allowed to spend the evening of their days in the Farmery, though this subject is not specially dwelt upon in our *Observances*.

The language used about the treatment of brethren who,

for any reason, had to ask leave to go into the Farmery, gives a very pleasing idea of the attention shewn to the sick, whether suffering from a definite disease (p. 207) or from nervous exhaustion (p. 205), and to those who had obtained a bleeding-license (p. 199). These matters fill three chapters (Chapters 43—45), which deserve careful study. ✓

The Master of the Farmery exercised a general supervision over those entrusted to his care, and it is directed that he ought to be "gentle, good-tempered, kind, compassionate to the sick, and willing to gratify their needs with affectionate sympathy" (p. 203). He was to keep ordinary remedies at hand, and to administer them (*ibid.*); but he was not expected to have medical knowledge. For graver cases a physician was to be called in—apparently a layman (p. 205). Nor was the Master of the Farmery to wait upon the sick personally. For this duty he was to keep a servant, who was to stay continuously in the Farmery, and act as nurse (pp. 203, 205). But the Master was to visit the sick himself, and administer religious consolation—either by celebrating Mass or having it celebrated—by singing the Hours, and by personal exhortation (p. 205).

17. The Almoner (*elemosinarius*) (Chapters 35, 36) not only dispensed the outdoor relief of the House, but had charge of those who were received into the Almonry for longer or shorter periods. With regard to the former class of recipients he is recommended to be discreet and careful in selecting the objects of his charity, and to relieve privately those who have seen better days (p. 173). The charity seems to have taken the form of distribution of broken victuals—bread, meat, fish, and vegetables are specially mentioned—and also garments (p. 179). Three poor men received daily relief in this way (*ibid.*); but in another place it is stated that they are to receive a loaf, beer, and salt fish (p. 177). Further, the Almoner selected the poor men for the ceremony of the Maundy, or washing of feet in the Chapter House. Unlike the other officers, the Almoner appears to have been

allowed to leave the precincts of the House when he chose, for he is directed "frequently to visit" the decrepit, the lame, the blind, the bed-ridden (p. 173).

The Almoner is the only officer mentioned in these *Observances* who had definite sources of income (p. 177). Besides these payments in money he had a right to the remnants of the Frater, the Prior's chamber, the Farmery, and the Guest-House, with a loaf and one dish at dinner-time in the Frater, and the beer left over at Collation (*ibid.*).

Three classes of persons are mentioned as living in the Almonry (p. 175): (1) poor men taken in for regular relief, who seem to have been five in number (p. 179); (2) clerks who lived on charity, apparently young men whose education was incomplete, and discipline defective (p. 175); (3) permanent chaplains. We are without information as to who these were, or what were their duties.

The Almoner was not allowed any relaxation from the daily services, or from the discipline enjoined by the Rule (p. 177).

b. The Reader at Table (mense lector).

The Reader at Table, though not one of the *Obedientiarii*, was evidently so important a person in the House that his duties must be separately considered. He was selected by the Precentor and entered in the table (p. 61). Any Canon was liable to be called upon for this office, and he who read for one week was to be servitor for the next (p. 161). His duties were regarded as spiritual, and the Rule enjoined upon brethren the duty of reverent attention to what he read: "nor let your mouths only take in food, let your ears also hunger after the word of God" (p. 7). The Reader at Table was solemnly blessed in the quire on Sunday, that is, before he entered upon his first day's duty (p. 83); and he received a second blessing from the Prelate, or whoever presided in the Frater, before he mounted the pulpit (p. 157).

Dinner might not begin until he had read the first sentence of the passage selected. The works to be read were chiefly Books of Scripture, and proceeded according to a fixed cycle (p. 67). The duty of reading so as to be understood is insisted upon (p. 159), and from the way in which the Reader is told to mark his book so that he may know the precise place at which he left off (p. 165), it is evident that the reading was intended to be a genuine help to edification. The Reader at Table read at dinner and supper, but not at Collation (p. 161).

c. The Lay-brethren or Conversi.

The duties and status of the *conversi* or lay-brethren are described in Chapters 52—56. The full designation of a lay-brother was *frater laicus conversus* (p. 218), that is, a layman whose heart had been turned towards a monastery¹. Their number, of which nothing is said in our *Observances*, probably varied from time to time. They were chosen for their knowledge of some craft likely to be useful to the House, "for, as regular Canons ought to be occupied day and night in things spiritual, so lay-brethren ought to labour for the profit of the Church in things corporeal" (p. 223). They submitted to a noviciate, during which they were instructed in their duties by one of the Canons (pp. 223, 225). This lasted for only eight days, at the end of which they were formally admitted to the Order by the Prelate (p. 227), and took the vows of chastity, obedience, renunciation of property (*ibid.*), and silence (p. 223). They were bound to take part in the Hours according to a modified use (Chapter 53), to confess, and to communicate on certain feast days (Chapter 54). They were clothed at the common expense (p. 227), and were expected to "follow the fashion of shaving usual with the convent" (p. 229). They took their meals in

¹ See Ducange, s.v. *conversus*.

the Frater, but perhaps we ought to conclude that they had a separate Dorter (p. 223), though this is not certain.

They were under the general supervision of the Cellarer (pp. 181, 227), but their "more heinous faults" were corrected by the Prelate (p. 227). It is evident, from the directions about the respect that they were to shew to the Canons (p. 223), and the way in which they were to hold themselves aloof (p. 171), that they were regarded as an inferior class.

When a lay-brother was at the point of death, extreme unction was administered by the Sub-Prior, or one of the elder brethren appointed by the Prelate, in the presence of all the lay-brethren. The corpse was carried to the grave and laid therein by lay-brethren, not by Canons (p. 229).

d. The Servants.

In addition to lay-brethren, the *Observances* mention servants (*servientes*). For instance, the Fraterer is to have a servant (p. 163), as also the Chamberlain (p. 195), the Hosteller (*ibid.*), and the Master of the Farmery (pp. 169, 201, 203). A servant of the Tailery (*serviens de sartino*) is also mentioned (pp. 169, 197), and the Kitchener is to have "a careful and trustworthy man (*vir prudens et fidelis*)" who is to help him in laying in provisions, and other confidential duties (p. 187). These servants are probably identical with the freemen (*liberi servientes*) who attended the convent when they went beyond the precincts in procession (p. 171). In the Customs of S. Victor the Chamberlain is to be assisted by one of the *conversi*, and possibly the same course was followed at Barnwell. There is a passage in the Chapter relating to the Dorter (p. 169), which ought perhaps to be understood as signifying this. It is there stated that "the servant of the Farmery... may, if necessary, enter the Dorter at all hours of the day and night," but that "no other secular is to enter the Dorter unaccompanied, except the servants (*ministri*) of the Sacrist to renew the light."

The frequent recommendations to caution against being cheated give an unpleasant idea of the relations between the monks and their retainers. "The Almoner," we read, "ought to have trustworthy servants who will in no wise cheat him in the collection and distribution of remnants, namely, by covertly sending them to their laundresses, their shoemakers, and their friends, without his leave or order" (p. 175): and the Sub-Cellarer is reminded that he should "prevent the bakers or the servants at the mill or the oven stealing bread, beer, flour, bran, or malt" (p. 185). Even the lay-brethren are not above suspicion in this respect (p. 181).

These *servientes* must not be confounded with the *servitores*, for that term denotes an office, not a class. There was a servitor of the kitchen (p. 61), who was entered in the table for weekly service by the Precentor together with the Reader at Table; and subsequently, in the chapter on behaviour in the Frater (Chapter 32), the way in which servitors, speaking generally, are to hand dishes, and attend to the wants of the brethren at meals, is minutely described (p. 161). There was therefore a servitor of the Frater, though he is not mentioned by name. He is however coupled with the Reader (*ibid.*), and both were evidently Canons, for it is stated in the same place that "all who can take part in the duties of the convent ought to be placed in the table to read and serve, except the Sub-Prior and the external Cellarer." When the brethren had finished their meal and gone into church this servitor and the Reader took their own meal together, being waited on by the servant (*serviens*) of the Frater (pp. 95, 163).

Cooks are mentioned (p. 189), and bakers (p. 185), but each in a single passage only. They were probably lay-brethren.

The Customs of S. Victor mention also a gardener (*hortolanus*¹), a porter (*portarius*), and a porter of the cloister². The first of these is mentioned only once, without reference to

¹ Martene, *ut supra*, p. 256. Chap. XIII. The office existed at Barnwell, for it is recorded (*Lib. Mem.* i. 48) that Henry of Eye (10th Prior) held it for many years to the great pleasure and profit of the House.

² *Ibid.* p. 259. Chaps. XVII, XVIII.

his status or his duties; but those of the two porters are described in detail. Both were lay-brethren. The general porter lived in a lodge hard by the gate, which he was never to leave unless he found some one to take his place; and when guests appeared he was to ask their business as politely as he could, and then hand them over to the Hosteller or his subordinate. The whole chapter is well worth reading, for the sake of the light it throws on the feeling of monks towards their guests. The porter of the cloister had to watch the entrance into the cloister strictly, so that no stranger might enter or even look in. At Barnwell analogous duties were performed by the Sub-Sacrist.

e. The Novices.

It is obvious that in a monastic community, united together for a common purpose, the presence of any discordant element would be a source of infinite annoyance. It is therefore not surprising to find the subject of Novices discussed at length in four chapters (Chapters 24—27). These chapters are so important and so interesting, that they should be studied *in extenso*; and it will hardly be necessary, in this place, to do more than draw attention to them, and notice a few points of special value.

In the Customs of S. Victor the subject is treated rather more fully, and some details are mentioned which do not occur in those of Barnwell. These I have woven into the following account.

The age of a novice is not mentioned, but so much is said about their master and the instruction that he is to give, that we may take it for granted that they were as a general rule young men¹. At the outset brethren are reminded that they "should be careful not to choose those of whose election they may afterwards repent" (p. 121). Minute inquiries were to

¹ In the Prémonstratensian Statutes it is prescribed that a Canon must have completed his 18th year at least; and a lay-brother his 25th. Le Paige, p. 794.

be made respecting the character, position, and bodily health of the applicant, and, even if these were satisfactory, the genuineness of his vocation was to be further tested, in order that there might still be a means of escape, if, on a closer acquaintance with the monastic life, either he found himself unsuited for it, or the convent doubted his fitness to become one of themselves.

After some preliminary investigation the applicant was introduced by the Hosteller to the brotherhood assembled in Chapter. On his entrance he laid himself at full length before the Abbat or Prelate, as a sign of submission¹. Then, on being bidden to rise, he was lectured on what admission to the Order implied. If he persisted in his application the Librarian produced the Rule, and the Almoner a piece of bread. These were offered to the applicant by the Abbat, with the words: *We grant to thee part and fellowship in our brotherhood, so that henceforward thou mayest share with us spiritual things as well as bodily things, like a brother.* Then—the book and the bread having been restored to the officers who had brought them—the Abbat, followed by all present in order of their rank, gave the applicant the kiss of brotherhood².

According to our *Observances* the Prelate next fixed a time for providing the habit, and appointed a day for the ceremony of ‘clothing.’ It is evident that during the interval the postulant was free to return to his friends, for it is provided that if he “fail to appear on that day, whatever has been done before shall be null and void” (p. 123). In the Abbey of S. Victor the ‘clothing’ took place without any such interval.

On the day appointed the postulant was vested in a new

¹ Martene, *ut supra*, p. 266. Tunc hospitarius eum in capitulum ducet: quo cum venerit usque ante pedes abbatis statim procedens, toto corpore extento se prosternet, veniam petens.

² Ibid. The ceremony of the Rule and the bread is mentioned in the Customs of S. Victor only.

habit, apparently by the Chamberlain, and he was again conducted to the Chapter House, where, after the previous admonitions had been repeated, the Prelate asked him if he was ready to render obedience. On his answering "Yes," he was solemnly vested in surplice and cope, and a short service was said. This ended, he ranked as a novice, a year of probation was allowed him, and he was handed over to the Master to be taught his way of life (p. 125).

Our author then proceeds to describe minutely what it was the duty of the Master to explain to the novice:—an account which is of the greatest value for our own instruction in the intricacies of monastic behaviour, and for the glimpse it affords of the character which the year of probation was intended to develop. At the Abbey of S. Victor¹ the novice was taken from the Chapter House to the Novices' School, and kept there for the whole day, except when it was necessary to go into the Frater for meals, or through the House on a tour of inspection, and on this day attendance at the Hours was not expected. The rule of silence was relaxed in favour of both Master and pupil, but no other brother might speak to the novice or make a sign to him, unless he found himself sitting or standing next to him.

For the first few days at any rate the Master did not leave the pupil night or day. He was at his side on all occasions, even the most private—prompting him, and explaining to him all that he was expected to do or not to do—so rigorous and formal was the uniformity of observance. A month was to be spent in his instruction, after which the novice was admitted to Chapter, and to the talk in the cloister—in other words he received the freedom of the House. The appointment of a date for his final admission to the Order was here left to the Abbat's discretion.

The formal profession of the novice is described in Chapter 27. It was not necessary to do this at the exact end of the

¹ Martene, *ut supra*, p. 266. *De modo suscipiendi.*

year ; but, if a novice stayed in the House beyond that limit, he was regarded as one who had already professed. If, on the contrary, he changed his mind during the year, he could at the end of it resume his secular habit, and go home. And how serious a matter the choice was, and how deeply persuaded the novice ought to be of his power to endure "a dull life in the cloister (*tedium claustris*), continual services in the Quire, prolonged silence, the strictness of the Order and of the particular House, and the different characters of the brethren" (p. 133) is graphically set forth in Chapter 26. V

f. The custom of periodical bleeding.

The directions for periodical bleeding (*minutio*) are given in Chapter 43. It will be interesting to summarize these, and to compare them with similar directions found elsewhere.

According to our *Observances* each brother will require to be bled seven times in a year. No special season is mentioned ; but it is provided that not more than four are to be bled at the same time, for fear of leaving too few for the proper conduct of the services. Those who wish to be bled are to ask permission in Chapter, and having received a formal license, are to attend High Mass. After the Gospel they are to leave the Quire, and be bled in the Farmery, where they are to remain for three days. During this period they are excused attendance at the daily services, except on very special occasions, and minute directions are given for their personal comfort. They are to be allowed fire and light, with suitable food, eggs and vegetables being specially mentioned, and they may take exercise within the precincts, or even beyond them, should the Prelate give them leave. On the third day they are to attend Chapter, and "ask for pardon with their faces on the ground" (p. 203). The rest of the day is to be spent in the Farmery, but at night they are to

sleep in the Dorter, and on the morning of the fourth day resume their ordinary life.

It is evident that during the three days spent in the Farmery, all ordinary rules were suspended, and that conversation—provided it was genial and harmless—was freely permitted. With this passage (p. 201) may be compared the amusing description in Jocelin of Brakelond of a conversation in the Farmery of the Benedictine House at Bury S. Edmund's "at the time of bleeding, when brethren are in the habit of conferring together, and telling their secret thoughts to each other¹."

At S. Victor's the directions for bleeding are much more precise and full, and it should be noted that they are also more rigorous. No hint is given of any wish to make things pleasant to those who had submitted to the operation. The seasons are specified as follows: (1) in September; (2) before Advent; (3) before Septuagesima; (4) after Easter; (5) after Whitsuntide. The Abbat signified how many were to be bled at each of these periods, and designated them by name. Liberty of choice on the part of the brethren was not allowed. There was here a special officer called bleeder (*minutor*), who was to be held in readiness by the Master of the Farmery, but whether he belonged to the convent, or was a secular called in, is not stated. The patients were to remain in the Farmery, as at Barnwell, and to be regaled with suitable food; but they were to attend Mass, Chapter, and Collation on each day, and they were not to talk, except during the usual time for talking allowed to the convent. Moreover the Abbat was to appoint a brother to watch them, to take note of their behaviour, and to read to them during the hours of silence².

The original Statutes for the Premonstratensian Order

¹ *Chronica Jocelini de Brakelonda*, ed. Camden Society, 4to. 1840, p. 11.

² Martene, *ut supra*, p. 285. Debet autem domnus abbas unam aliquam personam providere, quæ assidue coram eis sit, ut testis et custos disciplinæ eorum esse possit, et in horis silentii ipsis tacentibus coram eis ad instructionem et consolationem pariter lectionem recitare, simul etiam si qua necessaria fuerint providere.

prescribe six times in the year for being bled: (1) The Monday after the Octave of Easter; (2—5) after the following feasts, viz. S. John Baptist (24 June), the Nativity of the Blessed Virgin (8 September), S. Martin in the winter (11 November), the Purification (2 February); (6) a date to be fixed by the Abbat. Very little is said about the treatment of those who had been bled, and even the place in which they were to abide is not precisely indicated. The Warming-House (*calefactorium*) may be used if convenient¹. As in our *Observances*, they were to be amused, and relieved of their ordinary duties (*recreatio fiat eisdem*), but it is provided that on the second and third days they shall "listen to a short passage of some scripture easy of comprehension, in order that afterwards they may converse about the said scripture, and thereby avoid grumbling and scandal²." The more modern statutes enact that, except in urgent cases, bleeding is to be restricted to the above-mentioned periods. The reading for edification is suppressed, and recreation is more specially insisted upon³.

The Constitutions given by Lanfranc to the Benedictines⁴ do not specify any definite seasons for bleeding, but they mention certain days on which it would be well to avoid it. The operation was to be accompanied by a quaint ceremonial, the account of which is worth translating.

"When the brethren who are to be bled have come to the place appointed, wearing their night-shoes, they are to turn to the east, bow backwards and forwards, and thrice repeat the verse *Deus in adiutorium meum intende* etc., as is done in summer in the Chapter House after None, when talking takes place in the cloister. If there be a single brother only, he is to do this alone. The verse ended, they are to take off their habit, and get themselves ready to be bled. Complete silence is to be observed, except in cases of extreme urgency; and, should such occur, speech must be brief, respectful, and uttered in the lowest possible tone."

¹ Le Paige, *Bibl. Premon.* p. 794. Cap. XIV.

² Ibid. p. 798.

³ Ibid. p. 846.

⁴ Reynér, *Apostolatus*, App. p. 240.

The whole section is brief, and does not enter into details, like those given in the Customs of S. Victor. Probably the amount of liberty to be allowed to the patients was left to the discretion of the Abbat.

We have, however, full information as to the practice of a Benedictine House from the researches lately made at Ely¹. A weekly *minutio* was held in the Farmery, and the charge of each batch of *minuti* was entrusted to the Prior, Cellarer, Sacrist, Precentor, Chamberlain, and Sub-Prior, each taking a week. The number of monks in each *minutio* was about one-sixth of the whole convent. The *minutio* rarely lasted beyond Thursday. The officer in charge either paid the detailed table-expenses of the *minuti*, or sixpence a head to the Farmerer for the week. In the year 1335—36 the following order was observed :

Sunday, 24	September	Sub-Prior
„ 1	October	Prior
„ 8	„	Cellarer
„ 15	„	Sacrist
„ 22	„	Precentor
„ 29	„	Chamberlain
„ 5	November	Sub-Prior

It seems unnecessary to go through the whole year, as the same order was strictly observed throughout. Each brother was bled at an interval of six weeks, or rather more frequently than is prescribed in our *Observances*. The Prior, for instance, was bled in this year on the following days: 1 October, 12 November, 24 December, 4 February, 18 March, 29 April, 10 June, 22 July, 2 September. The diet allowed in the Farmery was generous. For instance, in the week beginning 1 August 1388, for seven *minuti* and eleven other patients, charges occur for beef, mutton, pork, veal, pullets, capons, salt and fresh fish, eggs, milk, cream, mustard, cheese, and spices, at a total cost of twelve shillings.

¹ For the information I am able to give about Ely, I have to thank the Rev. J. H. Crosby, Minor Canon, who has most kindly allowed me to use his transcripts of the Rolls. The following account is given almost in his own words.

At this period the bleeding at Ely took place in the Farmery, but subsequently a special building for the use of the brethren who had been bled was built in connection with the Farmery by William Powcher, Prior 1401—1418¹. At Bury S. Edmund's also there was a place called the *minutorium*²; at the Abbey of Bec in Normandy the name given to it was *Flebotomaria*³.

It was mentioned above that during the period of bleeding brethren might even go beyond the precincts, should the Prelate give them leave so to do. Such a permission, in the form of a friendly letter, has lately been discovered at Ely⁴; and, as such documents must be extremely rare, if this be not a unique specimen, I subjoin a translation of it.

John⁵, Prior of Ely, to his dear brethren and sons in Christ, the Sub-Prior and convent of the same place, health in the Author of health.

The Precentor and Almoner have humbly approached us on your behalf with the request that we would grant you leave to pass the third day of your blood-letting with the night succeeding it outside the convent. We therefore, yielding to your prayers in brotherly charity, grant your request by this present letter, provided always that no double feast fall on that third day. Farewell.

Given at Sheppey on the eighth day of September in the year of our Lord 1287⁶.

¹ *On the Architectural History of Ely Cathedral*, by Rev. D. J. Stewart, 8vo. Lond. 1868, p. 274.

² MSS. Mus. Brit. MS. Harl. 1005. 201 b. [Minuendi] directe pergent ad infirmarium...deinde ad minutorium. Cum autem minuti fuerint si debeant comedere illic capient froggos suos [etc.].

³ Du Cange, s.v. *Flebotomaria*. Postea [corpus defuncti] defertur in flebotomariam et ibi lavetur honestissime.

⁴ I have to thank the Ven. Archdeacon Chapman, Canon of Ely, for his kindness in allowing me the use of this document, discovered by himself in the Muniment Room.

⁵ John de Hemmingston, Prior 1274—1288.

⁶ J. Prior Elyensis dilectis sibi in Christo fratribus et filiis suppriori et conventui eiusdem loci salutem in auctore salutis.

Ex parte vestra per precentorem et elemosinarium intervenientes fuit nobis humiliter supplicatum ut diem tertium minucionis vestre liberum extra conventum cum nocte sequenti vobis concedere curaremus. Nos vero caritate fraterna precibus vestris inclinati vobis tenore presencium concedimus postulatum dum tamen aliquod festum duplex ipso die tercio non occurrat. Valete.

Dat' apud Shepeye octavo die Septembr' anno domini m°. cc°. octag°. septimo.

In the next place I will notice, very briefly, the customs of the Cluniacs, Cistercians, Carthusians and Dominicans in the matter of bleeding.

The Cluniacs, like the Benedictines, were not bled at any stated season; but apparently any brother might submit to the operation when he felt inclined to do so. He got his bleeding-license at the close of Chapter, and then gave notice to the Cellarer, who desired the servant specially appointed for the purpose to be in readiness after the Gospel at High Mass. On leaving Church the patient went first into the kitchen, where he bared his arm and warmed it, and then, attended by the above-mentioned servant, into the place where the bleeding took place. The rest of the directions are obviously borrowed from those prescribed for the Benedictines¹.

The Cistercians² prescribe bleeding four times in the year: in February, April, September, and near the feast of S. John Baptist (Midsummer). The selection of those who were to be bled was made by the Prior, who said in Chapter: "Those who are sitting near such and such a picture, are to be bled." A peaceful retirement into the Farmery for a space of three days was not permitted. Those who had been bled took their meals in the Frater, and their only indulgence was a partial remittance of the daily services and of the daily toil.

The Carthusians³ were bled five times in the year: after the octave of Easter; after the feast of SS. Peter and Paul (29 June); in the second week of September; in the week before Advent; and in the week before Quinquagesima. At these periods of bleeding, they had two meals in each day, of somewhat better quality than usual, for three days in succession.

¹ *Antiquiores Consuetudines Cluniacensis Monasterii.* D'Achery, *Spicilegium*, fol. Paris, 1723, Vol. i. p. 673.

² Guignard, *Les Monuments primitifs de la Règle Cistercienne*, 8vo. Dijon, 1878, p. 198.

³ *Statuta Ordinis Cartusienensis a domino Guigone...edita.* Consuetudines, Cap. xxxix. *De Minutione.*

The Dominicans or Friars Preachers were bled four times in the year, viz. in September, after Christmas, after Easter, and at or near Midsummer. Bleeding was not allowed at any other season except by special leave of the Prior. Those who had been bled were to take their meals in some other place than the Frater, to observe silence, and to eat no meat¹.

It will not be necessary for my present purpose to multiply instances of monastic blood-letting; but one very interesting subject connected with it demands brief attention. Was the custom invented in the cloister, or was it a custom generally in use in the world, and adopted by the Monastic Orders as part of a course of treatment required for the preservation of health?

The more I consider the question the more certain does it appear to me that the Monastic Orders could not have invented such systematic treatment for themselves. The prevention of disease, as well as the cure of it, is too technical for lay interference; and in all ages of the world has, as a general rule, been entrusted to experts. The members of a Monastic Order—men united together under solemn vows for a very different purpose—would be the last to interfere in matters entirely beyond their cognizance. With respect to such they would be the first to accept the procedure of the world; nay more, in serious cases they called in a secular physician.

Further, the use of bleeding as a remedy had been strongly recommended by Galen², whose rules of treatment, as far as they were then known, were the highest authority in medieval practice. He is repeatedly quoted in medieval treatises on medicine; his works occur in the catalogue of at least one monastic library, Christ Church, Canterbury³; and probably, having regard to his reputation, would find their way into all the larger houses. Galen treated the subject generally—

¹ *Constitutions of the Friars Preachers*: MSS. Univ. Lib. Camb. LL. II. 9.

² *De curandi ratione per venæ sectionem*. Works, ed. Kühn, xi. 250.

³ See the Catalogue drawn up between 1285 and 1331, printed in *Memoirs of Libraries*, by Edw. Edwards, 8vo. Lond. 1859, i. 122—235. The titles of works on medicine are on pp. 160—163.

but by the end of the eleventh century, when the metrical treatise on medicine or hygienics, called *Flos medicinæ*, or *Regimen Sanitatis Salerni*, was sent forth from Salerno, we find certain months, and certain days in the month, recommended for blood-letting¹. This treatise also had found its way to Canterbury² and, either entire or in part, existed in every library which contained many works on medicine. It will be worth while to quote a few lines from the poem, and from one of its numerous translations, viz. that published in 1607 under the title of *The Englishman's Doctor or The School of Salerne*³:

Cap. xciii. *De Phlebotomia.*

Denus septenus vix phlebotomum petit annus.
Spiritus uberior exit per phlebotomiam.
Spiritus ex potu vini mox multiplicatur,
Humorumque cibo damnum lente reparatur.
Lumina clarificat, sincerat phlebotomia
Mentes et cerebrum, calidas facit esse medullas,
Viscera purgabit, stomachum ventremque coercet,
Puros dat sensus, dat somnum, tædia tollit,
Auditus, vocem, vires, producit et auget.

Cap. xciv. *Quibus mensibus conveniat quibusve noceat phlebotomia.*

Tres insunt istis Maius September Aprilis,
Et sunt Lunares sunt velut Hydra dies.
Prima dies primi, postremaque posteriorum,
Nec sanguis minui nec carnibus anseris uti.
Sit senium atque iuventa licet si sanguis abundat
Omni mense probè confert incisio venæ.
Hi sunt tres menses, Maius September Aprilis,
In quibus eminus ut longo tempore vivas⁴.

¹ For an account of this work, and of the School of Salerno in general, see *The Universities of Europe in the Middle Ages*, by Hastings Rashdall, 8vo, Oxf. 1895, i. 75—86.

² Edwards, *ut supra*, p. 161. A work called *De regimine sanitatis* may, I think, be identified with the *Regimen Sanitatis Salerni*; and on the same page is another, called *Experimenta Salernitana*. A *Libellus de flebotomia* is mentioned on p. 163.

³ Appended to *Regimen Sanitatis Salernitanum*, ed. Sir A. Croke, 8vo, Oxf. 1830.

⁴ *Medicina Salernitana*. 12. Monspessuli, 1622, pp. 358, 365.

Of *Bleeding* many profits grow, and great,
 The spirits and sences are renewed thereby,
 Though these mend slowly by the strength of meat,
 But those with wine restor'd are by and by:
 By bleeding to the marrow cometh heat,
 It maketh cleane your braine, releuees your eie,
 It mends your appetite, restoreth sleepe,
 Correcting humours that do waking keepe:
 All inward parts and sences also clearing,
 It mends the voyce, touch, smell, taste and hearing.

Three speciall months, September, April, May,
 There are in which tis good to ope a veyne,
 In these three months the moon bears greatest sway,
 Then old or young, that store of blood containe,
 May bleed now; though some elder wizards say
 Some daies are ill in these, I hold it vaine:
 September, April, May, haue daies a peece,
 That bleeding do forbid and eating Geese;
 And those are they forsooth of May the first,
 Of tother two the last of each are worst.

The writer next deals with the after-treatment, and finally points out what part of the body should be bled at what season.

John of Gaddesden, a physician born about 1280, wrote between 1305 and 1307 a treatise called *Rosa Medicinæ* or *Rosa Anglica*, which soon became exceedingly popular. Under the head *Phlebotomia* he recommends caution in the matter of frequent bleeding, on the authority of Galen, Damascenus, and Avicenna, especially in regard to the age of the patient; but he is quite in favour of using it as a prophylactic at certain seasons of the year. He is specially careful about the diet to be used after the operation, recommending eggs and vegetables¹.

These precepts, in which the influence of the school of Salerno is obvious, took root in the medieval mind, and presently becoming mixed up with the signs of the zodiac, and the influences of the sun and moon, produced those elaborate

¹ *Ioannis Anglici Praxis Medica, Rosa Anglica dicta*, 4to. Aug. Vind. 1595, p. 354.

calendars, several specimens of which have been preserved. The mere fact of their existence shews how universally the principle of the periodical letting of blood had been accepted; for otherwise it would not have been worth while to put it into an almanac.

The Calendar of John of Gmunden (Johannes de Gamundia), Professor of Astronomy in the University of Vienna 1423, and subsequently Dean of the Philosophical Faculty and Chancellor of the University, published between 1472 and 1480, contains a Bleeding Table (*die Lausstafel*), divided into two parts. The first of these gives information on the periods suitable for bleeding, the second has printed on it a figure of a man (*das Aderlassmännchen*) to indicate from what region of the body blood should be let at the particular periods indicated in the Table.

Part I. is thus arranged. On the left side of the page are the signs of the Zodiac, with the following words, having reference to bleeding, opposite to each: *bonum, güt; malum, bös; indifferens*¹, *mittel*. Opposite to these signs and their legends are the periods influenced by them, thus:

Widder (*Aries*) bonum, güt, bonum, 3 days;
 Stier (*Taurus*) malum, bös, 2 days;
 Zwillinge (*Gemini*) malum, bös, 2 days;
 Krebs (*Cancer*) indifferens, mittel, 2 days;
 Löwe (*Leo*) malum, bös, malum, 3 days;
 Jungfrau (*Virgo*) indifferens, mittel, 2 days;
 Waage (*Libra*) bonum, güt, 2 days;
 Scorpion (*Scorpio*) indifferens, mittel, 2 days;
 Schütze (*Sagittarius*) bonum, güt, bonum, 3 days;
 Steinbock (*Capricornus*) malum, bös, 2 days;
 Wassermann (*Aquarius*) bonum, güt, 2 days;
 Fische (*Pisces*) indifferens, mittel, indifferens, 3 days.

The human figure, called *Aderlassmännchen*, is surrounded by the Zodiacal signs, from each of which one or more lines are directed to some part of the figure's body. In the left corner of the page are the words, *Tabula signorum de minu-*

¹ The word thus expanded is printed indrns.

cione; in the right *Tabula intervalli*; beneath the figure, *xij signa quorum quodlibet respicit aliquam partem aut membrum in corpore hominis*¹.

I will next quote the lines having reference to this subject from the *Hortulus anime*, a treatise probably written at the end of the fifteenth century, but of course representing the beliefs of an earlier age.

De minutione notabile.

Martini²: Blasii³: Philippi⁴: Barptolomei⁵
 His festis minuas ut longo tempore vivas.
 Luna crescente minuas iuvenis crapulente,
 Sed decrescente minuas iuvenis macilente.
 Luna vetus veteres, iuvenes nova luna requirit.
 Ver, estas, dextras; autumnus hyemsque sinistras
 Percutunt venas, tollunt de corpore penas.
 Postque diem quintum post vicesimum quoque quintum.
 Venæ parcat, quia corpus debilitatur.
 Marcelli pape⁶: Silvestri⁷: vincula Petri⁸:
 Venam qui pandit, non longo tempore vivit.
 Prima dies vene, tibi sit moderatio cene.
 Altera leta dies: tertia tota quies.
 Ipse dies quartus omnes faciles facit actus
 Inde dies quintus virtutes colligit intus.
 Balnea sexta petit: sed septima vult spaciari:
 Hebdomada plena requiescet sic tibi vena⁹.

Some curious directions respecting the needful precautions for selecting a suitable day occur in *Le Calendrier des Bergers*¹⁰, written in or about 1486.

Qui veult saigner autruy ou soy faire saigner doit considerer le membre ou quel veult faire incision et le signe qui domine celuy membre que le soleil ne la lune ny soient pas...

¹ *Die Anfänge der Druckerkunst in Bild und Schrift*... von T. O. Weigel and Dr Ad. Zestermann: fol. Leipzig, 1866, ii. 158—160.

² S. Martin of Tours, 11 November.

³ 3 February.

⁴ 1 May.

⁵ 24 August.

⁶ 16 January.

⁷ 31 December.

⁸ 1 August.

⁹ *Hortulus anime*, Nuremberg, 1519. Several of these lines occur also in the *Rosa Anglica*, cited above.

¹⁰ Fitzwilliam Museum, Cambridge, No. 167, fol. 35. See *Descriptive Catalogue of the Manuscripts* [etc.], by M. R. James, Litt.D., 8vo. Camb. 1895, p. 368.

Après doit savoir en quel signe est la lune celluy iour quon veult saigner et la propriete du signe sil est bon ou mauuais comme cy apres sera dit.

Considerer aussy le age. ceulx qui sont ieunes se doiuent saigner en croissant et ceulx qui sont vieulx en decourt.

Et ceulx qui sont entre ieunesse et viellesse cest leur force se doiuent faire saigner vng peu deuant la plaine lune.

It is subsequently decided that Aries, Libra, Sagittarius are "très bons"; Cancer, Virgo, Scorpius, Aquarius, Pisces "indifferens"; Taurus, Gemini, Leo, Capricornus "très mauuais."

I will next quote Mr Nicholas Culpeper¹, whose work appeared in 1672.

What age is fit for Phlebotomy.

Before the seventeenth year draw none at all.
At middle age oft for the Surgeon call.
Old folk and children must but little bleed,
And then when as there is apparent need.

At what time Bleeding is good.

In every month thou lawfully maiest bleed,
If blood abound, and thou a vent dost need.
April and May the Liver-vein is best,
September's for the Spleen, and for the rest
In winter take the Vein comes from the head,
And in the Autumn let the feet be bled.
In Summer, open still the Liver-vein,
In Spring, that of the Heart called Median.

Lastly, I will quote James' *Medicinal Dictionary*, published in 1745, to shew in what vigour the medieval superstitions about times and seasons, signs and influences, lingered into modern times. After enumerating the various diseases which may be "not only prevented, but presently relieved, by Venesection seasonably and duly instituted," the writer proceeds :

When in the Spring, and about the Equinox, the Air, on account of the Nearness of the Sun to our Climate, becoming thin and rare, produces a violent Expansion in the Blood, there is great Danger of those Diseases which arise from a Phlethora, as *Hippocrates* justly observes; so that, before these Seasons come on, it is expedient to lessen the Redundance of the Blood by Venesection, and by that mean

¹ *Two Treatises: The first of Blood-Letting, and the Diseases to be cured thereby. The second of Cupping and Scarifying.* Lond. 1672, pp. 7, 10.

prevent the approaching Disorders: Nor is it absolutely necessary we should always observe these equinoctial Seasons; for, when the Quantity of congested Blood requires a more speedy and expeditious Evacuation, or when, about the End of *February*, and Beginning of *March*, the serene and tepid State of the Atmosphere produces an Expansion and Turgescence of the Blood, which proves injurious to its progressive Motion, we are not to wait for, but, without Hesitation, to anticipate, the Equinox. I have known some, who from an ill tim'd Adherence to their usual Custom, have delay'd Venesection till the Equinox, whilst in the mean time, the Phlethora increasing, they died of an apoplectic Fit before that time: Nor are we to listen to those who affirm, that Venesection is only proper at certain Periods of the Moon, or when certain Conjunctions of the Stars happen: But we are boldly, and without any Scruple, to take Blood from phlethoric Patients, under all Phases of the Moon, and every Conjunction of the Stars, especially if the Atmosphere is serene and calm: Those, also, who abound with Blood, ought to use Venesection about the autumnal Equinox, lest the Blood should, by the Winter Cold, be inspissated, and become sordid, the Excretions being disturbed by the Inclemency and Variation of the Weather; by which means a Foundation is laid for those Disorders which proceed from an Impurity and Stagnation of the Humours. Some, who greatly abound in Blood, ought to preserve themselves from Disorders, by using Venesection thrice a Year, that is, in the Beginning of *March*, and in the Ends of *May* and *September*¹.

g. The Dress.

In attempting to give some idea of the dress worn by Augustinian Canons, it will be best to begin with that of Novices. We are told (p. 123) that a Novice, on the day of his profession, is first to be shaved; secondly, that he is to take off his own clothes, and "dress himself in new drawers (*femoralia*), shirt (*camisia*), gaiters (*caligæ*), shoes (*sotulares*), and fur-cloak (*pellicia*²). Then, with his gown (*pallium*) and amess (*almuciam*) over his head, let him be led by the Precentor into the Chapter-House; and there, on his knees before the Prelate, let him again prefer his petition to live and die in that congregation," etc. The Prelate questions him as to his fitness, and, if the answers be satisfactory, blesses him. "Then,"

¹ *A Medicinal Dictionary*, by R. James, M.D., fol. London, 1745, s.v. *Phlebotomy*.

² This word is spelt in various ways. See the Glossary.

proceeds our writer, "taking off his amess and gown, let him [the Prelate] say: *May the Lord put off from thee the old man, with his deeds.* Next, taking up a surplice (*super-pellicium*) and quire-cope (*capam nigram*), let him vest him, saying: "*May the Lord put on thee the new man,*" etc. (p. 125). When he goes into the Dorter he is "to receive his tunic and girdle (*tunicam et zonam*)."

I will next collect the terms referring to the dress of Canons, but they are by no means so precise as those for Novices. When the Prelate has occasion to take certain Canons with him on a journey, we are told that "they are allowed to wear amesses (*almicias*) on their heads, and mittens or gloves (*mittas vel cerothecas*) on their hands. They shall wear rochets as part of their ordinary dress (*in rochetis militabunt*), and be girt beneath in such a manner that their girdle and what hangs from it is not shown. Without their habit (*sine habitu suo*), that is, when they have taken off their outdoor cloaks (*capas pluviales*) they ought not to be seen by seculars either standing, sitting or walking" (p. 47).

Again, the Chamberlain is to have charge of the linen and woollen garments of the brethren, and see that they are properly made in the tailery (*sartinum*). The following articles were to be delivered to each brother twice a year, namely, at Easter and at Michaelmas (p. 197).

At Easter.

- 1 Surplice (*super-pellicium*)
- 1 Sheet (*lintheamen*)
- 3 Pair of linen breeches (*panni linei*)
- 1 Pair of summer hose of soft leather (*estivalium* sc. *botarum, de aluto*),
which ought to rise above the knees
- 1 Pair of leather shoes (*pedulorum de corio*)
- 1 Pair of gaiters (*caligæ*) of serge or canvas
- 1 Cope of frieze without fur.

At Michaelmas.

- 1 Tunic of woollen (*tunica de blanketto*)
- 1 Cassock (*pellicea*) of lambskin
- 1 Pair of hose of soft leather (*botarum de aluto feltrarum*)

- 1 Pair of gaiters of woollen (*caligæ de blanketto*)
- 2 Pair of shoes of woollen (*peduli de blanketto*)
- 1 Lambskin to mend the fur of his cope.

With this list may be compared that which is given in the *Observances* of S. Victor to each Canon¹:

una cappa
una pellis vel pallium unum
una tunica lanea
duo pellicia
duo superpellicia
duæ interulæ id est camisiæ
duo femoralia
duo paria caligarum
duo, vel tria paria soccorum
subtulares majores id est coturni
caputium unum pellibus agninis forratum
si operarius est etiam tunicam lineam habere potest.

The identification of some of these articles, especially the coverings of the feet and legs, and the under garments generally, is extremely difficult; but the outer garments are better known, and, as the monumental effigies of several Augustinian Canons have been preserved, it is comparatively easy to picture them to ourselves "in their habit as they lived." My first illustration (fig. 1) represents John Stodeley, Canon of S. Frideswide's, Oxford, who died 1515². He "wears the habit of Canons of S. Austin, which consisted of a black cassock, over which was a white rochet (represented by lead inlaid), with close sleeves and girded, and a black cloak and hood³."

The cassock of this effigy, which is shewn as lined with fur, may be identified with the *pellicea* of lambskin in the above list, and with the fur-cloak of the Novices. "It was the custom," says Dr Rock, "both here and in the other northern parts of Christendom, for all clergymen, whether secular, or of a religious order, to have the gown we now call

¹ Martene, *ut supra*, p. 261.

² *The Monumental Brasses of England*, by Rev. C. Boutell, 8vo. Lond. 1849, p. 24. The plates are not numbered.

³ *A Manual for the study of Monumental Brasses*, 8vo. Oxford, 1848, p. xxxix.

a cassock, lined, like the garments of the laity, throughout with furs (*pelles*): hence this vesture got its name, *pellicea* or *pelisse*. A line was drawn, however, between the world and the sanctuary: as plain but well-dressed sheepskins were thought quite good enough for such a purpose, to the great bulk of religious people, it was strongly forbidden by the



FIG. 1. JOHN STODELEY, CANON OF S. FRIDESWIDE'S, OXFORD.
From a brass in Over Winchendon Church, Bucks.

Canons to employ the more costly furs for this or any other use about their person, and the only individuals exempted from such a rule were the dignitaries of the Church¹."

Over the cassock or pelisse it was most usual to wear a surplice (*super-pelliceum*), but Canon Stodeley wore a rochet—apparently, from the passage quoted above, part of the ordi-

¹ *The Church of our Fathers*, 8vo. Lond. 1849, ii. 19—23. He quotes the Rule of S. Gilbert of Sempringham (*Mon. Angl.* vi. p. *xli), "Fratres...habeant unde pellicæ...fiant de optimis agnibus pellibus." In the Roll of the Camerarius at Ely for 8 Edw. III. we find: "Pro 12 albis pellibus pro pelliciis ligandis 8d."

nary dress of Augustinians. His rochet has tight sleeves, but sometimes this vestment "was formed without any sleeves at all, having slits at the sides to put the arms through¹." In his case the girdle is visible; but the extract quoted above shews that our Canons were expected to have long rochets, which could be pulled up so as to conceal the girdle completely.

The outer vestment is the cope, with its hood hanging down over the shoulders. The name (*capa pluvialis*), given to this garment in our *Observances*, sufficiently explains its origin; and the hood was evidently intended as an additional protection against the weather. In the next effigy (fig. 2) of an



FIG. 2. ROWLAND LESCHMAN, PRIOR OF HEXHAM 1480—91.

¹ Rock, *ut supra*, p. 17. Apparently the Canons of S. Victor did not wear rochets, or, if they did, they called them *super-pellicea*.

Augustinian, Rowland Leschman, Prior of Hexham 1480—91¹, the hood is drawn over the head and the upper part of the face. Like Canon Stodeley, he wears a rochet and a pelisse.

Our Canons wore, in summer, copes of coarse woollen cloth called frieze, without fur; in winter their copes were lined with lambskin.

The amess or almuce or amys (*almicia* or *almutium*) which Canons were allowed to wear on their heads, was originally a short cape, extending to the elbows, open in front, and not joined on the breast, but evidently put on like a shawl.



FIG. 3. JAMES COURTHORPE, CANON OF CHRIST CHURCH, OXFORD, 1557.

Sometimes it was clasped on the breast by a morse. In the fifteenth century the form changed, and the amess was completely joined on the breast, and put on over the head. It had two long pendants in front, and originally a hood behind. It was usually made of grey fur, with the tails of the animals from whose skins it had been composed, hanging round the lower hem as a fringe². This is well shewn on the brass of James Courthorpe, Canon of Christ Church, Oxford, 1557

¹ From *The Priory of Hexham*, ed. Surtees Society, 1864, Vol. i. p. clxxvi.

² I owe this explanation of the amess to my friend W. H. St John Hope, M.A.

(fig. 3¹). The next illustration (fig. 4) shews an Italian Canon, with the almuce worn upon the head². It was worn sometimes with, sometimes without, the cope. Our Novices, before their investiture, wore it with the vestment which I have translated "gown" (*pallium*), but which would have been more accurately rendered "cope³." The cope was evidently regarded as the distinguishing mark of an Augustinian Canon, for it is spoken of above as the 'habit' (*habitus*). It must, however, be borne in mind that the cope was of two kinds, the outer cloak for protection against the weather (*pellis*, *pallium*, *mantellum*); and the quire-cope for use in



FIG. 4. PETRUS DE CINTHIIS, CANON OF S. PETER'S, ROME, 1360.

the church (*cappa*). The latter was to be made of black stuff; the former of black or pure white. A Canon might, if he chose, select the garment called *pellis* or *pelles*, instead of the *pallium*, and in that case the skins to be used were to be of lambs, not of any wild creature of the woods⁴.

The monastic life was regarded as a military service; and the word *militare* is often used in constructions where it can only be translated "live." Is it too fanciful to suggest that

¹ From *A Manual of Monumental Brasses*, by Rev. H. Haines, 1861, p. lxxx.

² Rock, *ut supra*, Vol. ii. p. 57.

³ Ducange, s.v. *Capa*, shews that *pallium* is occasionally used as its equivalent.

⁴ *Indumenta...quæ extrinsecus apparere solent vel prominere, ut est videlicet cappa, super-pellicium, tunica, pellicium, pelles et pallium, id est mantellum...: pellicia et pelles [fiunt]...de pellibus agninis, ita ut pellis sylvatica cujuscumque generis in nullo habitu nostro admittatur.* Martene, *ut supra*, p. 261.

this analogy may have been carried a step farther, and the dress of monks have been borrowed from that of Roman soldiers? If this view be accepted, it will, I think, help us to understand what is meant by *caligæ*, *femoralia* and *tunica*. The Roman soldier wore on his feet a stout pair of soles, not unlike the Greek sandal, but heavier; and they were kept in place by thongs of leather, bound round and round the foot and ancle. He was in fact, cross-gartered, like a Capuchin Friar, or a peasant of the Abruzzi at the present day. Under his armour he wore a tunic or kilt, reaching to the knees, and beneath it a pair of drawers reaching to the middle of the leg. The lower part of his leg was bare; but the monks were not allowed to leave any part of their bodies uncovered; and therefore they wore, in addition to the *caligæ*, hose, or stockings, or gaiters, which reached above the knees.

The *caligæ* worn by our Canons could not have resembled their Roman predecessors very closely, for in summer they were made of serge or canvas, and in winter of woollen. As the lay-brethren were directed to sleep in them, they were possibly nothing more than socks. In addition to these we find mention of *peduli* and *sotulares*, both evidently intended for use on the feet, though their special function may not admit of definition. Our Canons were to have their *peduli* of leather in summer and of woollen in winter. They may therefore have been a sort of slipper, worn over the *caliga*, and Prior Leschman unquestionably has something of this sort on his feet (fig. 2). Canon Stodeley, too (fig. 1), wears a thick projecting sole, strapped across his toes, as though it were something distinct from the covering of his feet. Ducange, on the other hand, quotes passages which shew that *pedules* (as the word is usually written) were sometimes used to signify a part of the *caliga*, probably the sole¹. The *sotulares* or *sub-talares* seem to have been a sort of gaiter. They are described

¹ After explaining *pedules* as "pars caligarum quæ pedes capit," he quotes an order of S. Hugh "ut de caligis pedules abscinderet." Afterwards, however, he gives several passages like those in our text.

with great minuteness in the Customs of S. Victor, where it is directed that they are to be "not too tight, but conveniently loose and large in front, so long from above downwards that they may completely reach to and compress the socks (*caligas*)."¹ They are also made synonymous with *cothurnus*. Further on it is provided that the same articles when used by lay-brethren are to be "fastened on with straps (*corrugiis alligatos*)."² We have seen already that they were worn with *caligæ* by Novices. At S. Victor's they were certainly of leather, for it is provided that they are to be frequently greased³; and our lay-brethren wore them of ox hide (p. 227).

Besides the above-mentioned articles we meet with boots (*botæ*). These were made of dressed leather, and for winter use were lined with felt, at least so I interpret the words *de aluto feltrarum*. We are further told that they were to rise above the knee. May not these be identified with the night-shoes (*nocturnalia*) in which Lanfranc directed brethren to go to Mattins, and to wear till the bell rang for Terce?³

The three pair of linen breeches (*tria paria pannorum lineorum*) which each Canon received at Easter are no doubt identical with the drawers (*femoralia*) of the Novices. These were evidently of linen, as they are enumerated among the articles described generally as *panni linei*, which the laundress had to account for to the Chamberlain (p. 195).

I have no certain identification to propose for the tunic (*tunica*). We have seen that a tunic was given to a Novice when he went into the Dorter, together with a girdle; and that a Canon received a woollen tunic at Michaelmas. At one time I thought that the word might denote the shirt worn under the armour of a Roman soldier, in which case it would be identical with *camisia*; but this interpretation will not

¹ Martene, *ut supra*, p. 262. Subtulares non nimis stricti, sed competenter ampli et ante grossi sint, desuper vero alti sufficienter ut plene caligas contineant deorsum et apprehendant.

² Ibid. Quoties subtulares unguendi fuerint...vestiarius eos ungui faciet. Unctum autem a camerario accipiet.

³ See below, p. lxxxvi.

suit all the passages in which the word occurs; and I am now inclined to suggest that it may be one of the many words used to signify an out-door cope¹.

IV. A MONASTIC DAY.

I will next try to describe the employment of a day, as revealed to us in the *Observances*. This, however, is by no means an easy task. As I said at the outset of this Introduction, the writer of our book, knowing that those who were likely to consult it were perfectly familiar with the general duties of brethren living under a Rule, does not mention many things of which we are of necessity ignorant. Nor does he make any attempt at systematic arrangement; and it is often a matter of no little difficulty to discover what service he is describing, or at what hour of the day it was to be held. I have therefore had recourse to other sources of information, the principal of which are Dunstan's *Regularis Concordia*², Lanfranc's *Decreta pro Ordine S. Benedicti*³, the French *Observances* printed by Martene, and the statutes of the Premonstratensians, which, as they were reformed Augustinians, will be found extremely useful. I shall be careful, as we proceed, to note my authority for each statement that I make. My object is to present as vivid a picture as I can of the monastic life as led in a House of Augustinian Canons. Probably, as the Rule was the same for all the Houses that adopted it, the life was, at least in essentials, the same in all parts of Europe.

At the outset of our investigation it should be remembered that a certain number of services had to be performed during each twenty-four hours; and as some of these depended, according to ancient prescription, on daylight for their due

¹ I am supported in this view by Mr Edm. Bishop in *The Origin of the Cope as a Church Vestment* (*Dublin Review*, January, 1897), p. 10.

² Reynier, *Apostolatus Benedictinorum in Anglia*, App. pp. 77—94.

³ *Ibid.* App. pp. 211—254.

observance, monastic arrangements were modified according to the season of the year. The services in question were:

1. Mattins, i.e. Nocturns, with Lauds.
2. Prime.
3. Terce.
4. Sext.
5. None.
6. Vespers or Evensong.
7. Compline.

The adequate performance of these services—which varied according as the day was a common—or ferial—day, or a Sunday or a Saint's Day—was the first thing to be considered, and the rest of the monastic occupations, such as attendance at Chapter, meals, study, and business of all sorts, gave way to them.

In the next place, a day, as the monks understood it, was coextensive with the natural day—i.e. was the period between sunrise and sunset; and, as it was divided into twelve parts or hours, these hours would vary in length according to the season of the year, being longer in summer and shorter in winter. For convenience the year was sometimes divided into two parts, Summer and Winter, which were arbitrarily arranged to extend respectively from Easter to the middle of September, and from September to Easter; but in these again the days would of course vary considerably in length. At the beginning and end of summer, for instance, a day would be twelve hours long, and in the middle about sixteen hours. Hence it is impossible to define the exact time, according to our modern computation, at which a given service would be held. It would, for instance, be inaccurate to say that Terce was sung at 9 a.m. It was sung at the third hour of the day; that is at the end, or near the end, of the first quarter of the period, divided into twelve parts, which extended from sunrise to sunset.

Further, the day was sometimes considered to begin, for

ritual purposes, with Evensong of the day previous. Hence we so often find "first and second Evensong (*utrasque Vesperas*)" enumerated among the duties of an officer, as, for instance, the Prior or Prelate (p. 45). For my present purpose, however, I shall consider the day of the brethren, which began with Mattins.

A small bell (*nola*) hung in the Dorter. This was rung at midnight by the Sub-Sacrist, who had charge of the clock (p. 73), at a signal from the Sub-Prior (p. 53). In the Observances of S. Victor the Abbat is to ring the bell himself¹. As soon as the brethren were awake they crossed themselves; then they got out of bed, said their private prayers, and waited, sitting on their beds, their heads concealed in the depths of their hoods (p. 127), until the Sub-Prior gave a signal for them to leave the Dorter. This was done by ringing one of the small bells gently (*facto paruo sonitu*). On hearing this they went down to Church in procession, one of the younger brethren leading the way with a lighted lantern (p. 97).

There they sang Mattins and Lauds, followed by the secondary service of our Lady. The way of conducting these is minutely described in Chapters 18, 19.

The service ended, they returned to the Dorter in procession, the juniors first with the lantern. No one might stay behind in the Church without leave, except the official guardians of it. On reaching the Dorter they were to get into bed again, and sleep (p. 105).

At daybreak, the brethren were again wakened by sound of bell. On leaving the Dorter they went to the lavatory in the Cloister to wash their hands and comb their hair, and then to Church for private prayer. "After this," we read, "while the priests are preparing themselves for private

¹ In the Premonstratensian Statutes it is directed that the ringing for Mattins, Prime, Chapter, Evensong, and Collation is to last at least as long as it will take to say the seven Penitential Psalms. Le Paige, *Bibliotheca Premonstratensis*, fol. Paris, 1633, p. 786.

masses, let some attend to the duties assigned to them, others take their books and go into the Cloister, and there read or sing in an undertone" (p. 107).

Here, it will be observed, there is no mention of Prime—an instance of what was remarked above, namely, that the writer sometimes did not think it necessary to particularize what his readers knew so well. It is directed in an earlier page of these *Observances* (p. 75) that the little bell is to be rung lightly to call the brethren to Prime; and in the Customs of S. Victor that they were to go to Church straight from the Dorter for Prime, as they had done for Mattins, with a light. This shews that in that House Prime was to be begun before daybreak. In the House of S. Denis at Rheims Prime was sung, as seems to have been the case at Barnwell, after washing at the lavatory and reading in the Cloister. It is there directed that the Prior is to ring the little bell in the Dorter, and that then :

All the brethren are to get up and go to the lavatory, where they are to arrange themselves according to the fashion of the lavatory, and if all cannot wash at the same time, the juniors are to wash first. When they have washed their hands they are to go into that part of the Cloister which is next the Church, and to wait...until all have washed.

All the brethren are to be careful not to blow their noses with the towels, or to rub their teeth with them, or to stanch blood, or to wipe off any dirt, and similar precautions must be taken with the table-cloths in the Frater, and the other towels in the Church.

Next they are to go into the Church, and, when they have said their accustomed prayers silently, the Prior will strike his stall [as a signal that service is ended]. Thereupon they bow, and go to take their books and sit down silently in the Cloister. The juniors are to go with their books into the Chapter House or any other place that has been assigned to them to learn the service. Then the priests with their assistants can stay behind [in Church] and celebrate masses. Should any brother wish to remain longer in the Quire, or before some altar, for prayer, he is not to be forbidden....When his prayer is ended he is to go and sit with the rest in the Cloister.

No Canon is to sit in the Cloister at any hour of silence without a book, so as to avoid occasion for idle talk. If it be a day of two meals (*duplicis refectionis*) the bell is to ring for Prime at an earlier hour ; if a fast-day (*dies jejunabilis*), at a later hour.

When the bell has rung each brother is to replace his book in the

press...and the juniors are to collect those books that have been left in the Cloister¹.

The Premonstratensian Statutes contain the following provisions:

Be careful that in ringing the bell for Prime attention is paid to the season of the year, for fear brethren should get up too late for prayers which ought to be offered to God at the first hour of the day. Therefore when the signal for Prime has been given, let them get up and go to church in the same order as they did for Mattins, etc.

Lanfranc directs that in winter brethren are to rise in their night-shoes (*in nocturnalibus suis*) and go into the Church to sing Prime, after which they are to sit in the Cloister²; and in Dunstan's Rules Prime is to follow Lauds without any interval if day should have dawned before the end of that office³. These two sets of enactments, however, are Benedictine, and very probably differed somewhat from the Augustinian.

Prime, which would have been sung at about 6 a.m. in winter, was occasionally followed immediately by Chapter (p. 143), but it was evidently more usual to allow an interval, during which the Morning Mass (*missa matutinalis*) or Chapter Mass (*missa capitularis*) was celebrated (pp. 109, 143). When Chapter followed close upon Prime, this Mass succeeded it (p. 111).

Brethren were summoned to the daily Chapter by sound of bell, that those who were at work both indoors and out of doors might not fail to be present (p. 143).

The account of the proceedings in Chapter, given in our *Observances* (Chapter 29), though interesting and valuable, is so much abbreviated that we must turn to the Customs of S. Victor for details, which are there given with minute exactitude. When all had taken their seats, one of the brethren (*frater qui in capitulo lecturus est*) went to the pulpit and read aloud the martyrology (*calendam*) for the day. Then the priest

¹ Martene, *ut supra*, App. p. 297.

² Reyner, App. p. 212.

³ *Ibid.* p. 81.

for the week read certain psalms and collects, followed by the appointed portion of the Rule, and briefs announcing the deaths of persons in whom the brethren were interested, if any had been received. This was succeeded by the reading of the table (*tabula* or *brevis*)—the notice-board on which the names of those who were to be responsible for certain parts of the services in Church, or duties elsewhere, had been written down by the Precentor. As most of the offices, if not all, were usually held for a week, this list was no doubt drawn up at the beginning of each week, and the daily reading in Chapter was a measure of precaution, lest anyone should have forgotten what he was expected to do. A sermon was then preached, usually by the head of the House, after which the novices, the lay-brethren, and all strangers took their leave.

The Precentor then went through the services of the next twenty-four hours, as far as Chapter of the following day, minutely rehearsing whatever had to be read or sung. When he had finished the Abbat said: "Speak of your own order (*loquimini de ordine vestro*)."

Thereupon any brother whose conscience accused him of dereliction of duty came forward of his own accord and asked pardon for his fault. These confessions ended, the brother who made the round of the House at night (*circator*) made his statement. Then came the accusations preferred by brother against brother. This custom is so curious, and is described so graphically, that I will translate a short passage:

He who makes an accusation is first to say: 'I accuse such or such a brother.' The accused, as soon as he has heard his name, is to answer nothing from his place, but to come in front of the Abbat, to bend the knee, and then, standing upright, to await patiently the accusation which his brother has to prefer against him. The accuser is not to exaggerate his accusation, nor to seek rounded phrases, but to say openly, 'He did this.' The charge having been made, if the accused should be conscious of having sinned, he is to seek for pardon at once, and humbly to confess his sin; but if he is not conscious of it he is to say briefly where he stands: 'My lord, I do not remember that I did or said what my brother mentions.' Then his accuser may not repeat his accusation, and the accused, if the Abbat so direct, may go and sit down; but should anyone

perceive that his brother is denying that which is true, he is at full liberty to proffer testimony of what he has seen or heard. It must, however, be understood that the accused is not to bring a counter accusation against his accuser....No brother shall accuse another on mere suspicion, but only on what he has heard or seen.

Should it be desirable to have the accused flogged then and there, the president of the Chapter is to see that he be not flogged by his accuser, or by one whom he has himself accused. When anyone has to receive discipline, he is to rise to his knees and modestly divest himself of his garments. Then bending forward he is to remain covered with the said garments from his girdle downwards, and as he lies there he is either to be completely silent or to say merely: 'It is my fault, and I will amend myself.' Meanwhile no other brother is to speak, unless one of the Priors should humbly intercede for him; and he who flogs him is not to cease from flogging till the Abbat bids him. When he has ceased, he is to help the brother to put on his clothes; who, clothed and standing upright, is not to stir till the Abbat says, 'Go and sit down.' Then he is to bow, and go to his place. Further, it must be understood that a brother of inferior grade is not to flog a brother of superior grade, for instance a deacon may not flog a priest; but an equal may be flogged by an equal, or an inferior by a superior. Above all the greatest precautions should be taken that no one should speak to another, or make signs outside Chapter about faults, or secrets that have been dealt with in Chapter¹.

When these matters were concluded, the Chapter considered the temporal business of the House (p. 143).

After Chapter, which lasted for a longer or a shorter time according to the business before it, if the next Hour (Terce) was to be sung immediately, the brethren went straight into Church; but, if there was an interval, the Sub-Prior said *Benedicite* in the Cloister before the door of the Chapter House, to which the brethren answered *Dominus*, and then they had leave to talk in the Cloister till the bell rang for Terce. Then the talking stopped, and might not be resumed in Cloister until after Chapter of the following day. If Terce was sung immediately after Chapter, they might not talk till it was over (p. 139). This conversation was to be carried on without excessive laughter, noise or confusion. They were to sit, not to stand, each in his own proper place in the Cloister.

¹ Martene, *ut supra*, App. p. 271.

If there was any pressing need for talk at times other than those prescribed, it was to be held in the Parlour (*locutorium*, p. 141).

In Lanfranc's rules for the Benedictines it is directed that when the bell rings for Terce the brethren are to go into the Dorter, put on their day shoes and take their knives; then they are to go to the lavatory and wash, and afterwards comb their hair—a sequence in the operations of their toilet which is specially insisted upon. Then they go into Church for Terce and the Morning Mass, after which is Chapter, shortly followed by Sext¹.

Terce was succeeded by High Mass, according to the Customs of S. Denis, and the Premonstratensian Statutes, but in the Customs of Barnwell very little is said about the precise time at which this service was to be celebrated, though a whole chapter is devoted to it (Chapter 22). It is, however, mentioned that the beer required for dinner "ought to be poured into jugs in the presence of the Frater after High Mass, while the Hour is being sung" (p. 153); and again that High Mass is sometimes sung before None (p. 111) and None immediately before dinner (p. 189), an arrangement peculiar to solemn fast-days (p. 141). On certain days, however, between Easter and Michaelmas, None was sung after dinner, and then brethren were allowed to talk in the Cloister till Evensong (pp. 139, 141).

It is clear from these quotations that High Mass preceded either Sext or None. The former seems to have been the usual arrangement, and dinner was served as soon as the Hour following Mass, whichever it was, was over². The brethren left the Church in procession (p. 157), and, if the Sub-Prior had rung the dinner-bell, they went straight into the Frater, after washing at the lavatory—where also a whetstone

¹ Reyner, *ut supra*, p. 212.

² This was also the custom among the Premonstratensians or Reformed Augustinians. See the Statutes printed in the Appendix, Chapters VI, VII. On ordinary days, when two meals were served, the order was: Terce, High Mass, Sext, dinner, None, supper; on fast days: Terce, Sext, High Mass, None, dinner.

and sand were kept for sharpening their knives (p. 155). If the bell had not rung they took their books and sat in the Cloister, each in his usual-place, till it did ring. Up to this time, it should be remembered, no food had been taken. In cases of bodily infirmity, bread steeped in wine, or wine and water (*mixtum*)¹, was allowed (p. 119), but only to those who bore the brunt of the longest and most exhausting services.

The arrangement of the Frater, the method of serving the food, and the behaviour of the brethren, are minutely described in Chapters 31, 32 (pp. 153—165). Cleanliness in all departments is specially insisted upon, and further, the Frater is directed to render the place attractive, by providing fresh rushes to strew the floor, flowers and strong-smelling herbs to make an agreeable scent, and in summer fans or fly-flaps (*muscatorias*).

There was evidently a high table at which the President (Abbat or Prior) sat, with guests on his right and left (pp. 159, 161); the brethren sat at the second tables, apparently with their backs to the wall, though not necessarily against the wall, for those who come in late are forbidden to pass behind the backs of the brethren (p. 159).

Spoons were provided for the use of the brethren, but they brought their knives with them. Forks were evidently unknown. They were waited on by a novice and a servitor, to whom they signified their wants by signs², as silence was strictly enjoined, except towards guests (p. 141), and during the meal a suitable book was read aloud by the Reader at Table (*mense lector*) as mentioned above (III. *b*). He usually occupied an elevated lectern, specially constructed for his use in either the north or south wall of the Frater. Remains of this may be seen in many monastic ruins, and are some of the most beautiful fragments that have come down to us. A figure of our Lord crucified (*crucifixus*) is alluded to more than once. This may mean what we term a crucifix; but the Customs

¹ See Ducange, s.v.

² The signs in use at S. Victor's are given by Martene, *ut supra*, p. 290.

of S. Victor speak of "the cross painted on the end wall of the Frater¹;" and on the east wall of the Frater at Worcester, above the High Table, there may still be seen a magnificent sculpture of our Lord in Majesty. At S. Swithin's, Winchester, however, there was unquestionably a crucifix. Milner, who described the monastic buildings there at the end of the last century, when considerable remains of them still existed, has the following account of it:

At the east end, between the windows, was the celebrated crucifix, from which a human voice was reported to have proceeded, deciding the controversy between St Dunstan and the new established monks, on one hand, and the ejected canons on the other...At a table, on the right hand of the crucifix, was the prior's place and that of his invited guests. On the left hand sat the sub-prior....On the north side, between two of the windows, was the reader's pulpit².

Very little is said about the nature of the food served. The dinner was apparently in two courses, for no one might enter the Frater after the second dish had been set on the table (p. 159). The staple food was probably bread, which was laid on the table before the brethren came in, and covered up (p. 153), by turning the table-cloth over it, as we learn from the Customs of S. Victor³. Meat and fish are both alluded to, but it would appear that these were not served together, as the choice of meat instead of fish is specially forbidden (p. 159). Eggs are mentioned (p. 161) and salt fish (p. 179), as also vegetables (p. 179), and fruit (p. 163)⁴.

Dinner ended, the principal officer present rang his bell (*tintinnabulum*), and grace was said, all turning towards the representation of our Lord (p. 163), after which they went

¹ The words are: "Singuli vero [fratres] cum ad loca sua venerint, inclinent ad crucem quæ est in fronte refectorii expressa." Martene, *ut supra*, p. 273.

² *History and Survey of the Antiquities of Winchester*, by Rev. John Milner. 4to. Winchester [1798—1801]. I have to thank Dr Kitchin for this quotation. See *A Consuetudinary of the Fourteenth Century for the Refectory of the House of S. Swithin, Winchester*. Ed. G. W. Kitchin, D.D. 4to. Lond., 1886.

³ Martene, *ut supra*, p. 273.

⁴ Interesting details of the food supplied to a large Benedictine House in 1492—93, and 1514—15, are given in *Compotus Rolls of the Obedientiaries of S. Swithin's Priory, Winchester*, ed. G. W. Kitchin. 8vo. Lond. 1891, pp. 306—362.

into Church in procession as they had come, and a short service was sung. In winter the brethren returned to the Cloister till the bell rang for the next Hour ; but in summer they went to the Dorter for the midday repose (*meridiana*), which lasted till the bell rang for None (p. 167), after which, as explained above, they might at certain seasons talk in the Cloister.

It is not easy to discover from our *Observances* how the last hours of the day were employed, until Evensong or Vespers. At S. Denis brethren were allowed to walk in the meadow by the Infirmary. Supper (*cena*), Collation (*collatio*), and Compline (*completorium*) are mentioned frequently ; but, for the reason I have already given more than once, the information about them is not detailed. I therefore turn to the Customs of S. Denis, where brethren are directed to stay in the Cloister after Evensong, and there to await in silence the time to go into the Frater for supper. This meal, it should be mentioned, was not served on fast days. On such brethren had to content themselves with one meal only.

After supper they went into Church for a short space, as they had done after dinner, and then again waited either in the Chapter House or in the Cloister, according to the season of the year, in complete silence (*in arcto silentio*) until it was time for Collation. This ceremony, like the time at which it was held, differed according to the season. The place in which it was held—or rather in which it began—was always the same, namely, the Chapter House. The Canon appointed to read, not the usual Reader at Table (p. 161), began by asking the Abbat for his blessing, after which he read aloud for a short space. Sometimes Collation ended with this reading, after which the brethren went straight into Church for Compline ; but at other times they went after the reading into the Frater, where beer was served (p. 177), and then, after grace, they went as before, to Compline¹. From these various

¹ Customs of S. Denis, Martene, *ut supra*, p. 300.

customs the word Collation sometimes signifies the act of drinking; sometimes the drink itself; sometimes the whole ceremony, which always began with prayer and devotional reading. The Customs of S. Denis direct that between Easter and October "the bell is to ring for Evensong at such an early hour that Collation can be held while it is still broad daylight." This shews us at what o'clock the monastic day ended in summer. Collation would be held at eight or a little after, and Compline immediately after that. The brethren would therefore be able to go to bed at nine, or at half-past nine at latest.

The Premonstratensian arrangement of these last hours was slightly different. After None brethren went to the lavatory to wash, after which they sat in the Cloister near the Frater door, till the Prior notified by ringing a bell that it was time for them to enter. Grace having been said (*Benedicite*) they sat down and drank, probably a stoup of wine. This done the Prior struck a gong (*tabula*) three times, with an interval between each blow, as a signal that they might go out and work till Evensong.

After Evensong the Convent supped, and then, while the servants were taking their own meal, they read in the Cloister, each his own book (*singuli in singulis libris*), until the Sacrist rang the bell (*nolam*) for Collation. It is clear from this direction that Evensong must have been said some time before sunset, as otherwise there would have been no light for reading.

After Collation¹, the brethren went into Church for Compline. At the end of Compline they left the Church in order (*ordinatim*), by which is probably meant the usual order of procession, the juniors first, their heads covered with their hoods; and the priest who had ended the service sprinkled them with holy water as they passed him, on their way to the Dorter. When they had once entered the Dorter

¹ The Order for Collation is printed in the Appendix, Chapter XII.

they were not allowed to leave it again until the midnight summons to Mattins, as already described.

The ceremony of going to bed is given in the Customs of S. Denis more minutely than in those of Barnwell. Compline was followed by the triple prayer, after which the brethren formed a procession, and "each having been sprinkled with holy water" they went to the Dorter, where the head of the House solemnly commended them to the care of the Almighty. They were then at liberty to go to bed as soon as they pleased. The behaviour of the brethren in the Dorter is minutely prescribed in our *Observances* (Chapter 33), where the curious—not to say prudish—regulations to guard against the slightest impropriety deserve careful study. They were forbidden to stand upright when they got into bed, but were directed to sit down first on the bed and then to turn their legs under the coverlet. Their shoes were to be taken off under their clothes, and they were to sleep in shirt, drawers, and gaiters (pp. 167, 225).

Night, however, did not exempt them from the perpetual watchfulness which pervaded the monastic life. At Barnwell the duty of going round the different offices was discharged by the Prelate (p. 45), but at S. Victor's and elsewhere¹ there was a special officer, called *Circator*. As soon as prayer had been offered up in the Dorter after Compline he was to take a lantern and carefully examine the Cloister, the Chapter-House, the Parlour, the Frater, and all the offices. If he found anybody in any of them he was to assure himself of the reason for his being there. He was to enter the Farmery, if the inmates were in bed, and standing in the midst thereof, to flash his light round in a circle, so that nothing might

¹ The practice of going the rounds of the House is directed by the Rule of S. Benedict, Chap. XLVIII. "deputentur unus aut duo seniores qui circumeant monasterium horis quibus vacant fratres lectioni." In the Statutes of Lanfranc the name is "circuator," and the duties are much the same as those quoted in the text. In the Cluniac Customs (Book III. Chap. VII. D'Achery, *ut supra*, p. 687) the name is "circator," a word derived, as Ducange explains, from the substantive "circa," a watch, Fr. "la ronde," because the watchmen of a city went round it.

escape him. After this he was to enter the Dorter, and passing down the middle of the room to turn his lantern on to the beds of the brethren, so as to see whether they were behaving in all things according to rule (*regulariter*). This examination ended, he put out the light.

The work of the *Circator* as a detective was by no means confined to evening or night. He was authorised to go round the house at all hours, in silence and secrecy, neither speaking nor making a sign to any one. If he found brethren talking together he was to catch their words, if possible, as he passed by, for fear they might be saying what they ought not to say; and if they had had leave given them to talk they were to tell him so. If they had not received leave, he was to report them in Chapter. His evidence, though it must have been for the most part unsupported, was evidently accepted against the accused without question, for the *Observances* tell us that "the *Circator* should be listened to in Chapter with the utmost attention and respect." These being his duties and powers it is wisely provided that he "should be chosen from among the brethren specially distinguished for religion and zeal for their Order, so that he may never accuse anyone through a private grudge, nor conceal misdoings through private friendship¹."

The following scheme of a monastic day will, I think, be useful as a companion to the description given above. It should be studied in conjunction with the Premonstratensian Statutes printed in the Appendix, as well as with the preceding essay. I have not thought it necessary to note the exceptions for fast-days, or to draw out a separate scheme for the winter half of the year, as any reader can easily make the necessary alterations for himself in the scheme here set before him.

¹ Customs of S. Victor, Chap. XLIX. Martene, *ut supra*, p. 276.

Scheme of a monastic day in summer, i.e. from Easter to Holy Cross Day (14 September).

Midnight	MATTINS and LAUDS ; after which, return to the Dorter, and sleep, until the bell rang for
Sunrise Hours 1—3	PRIME (at daybreak), followed by Prime of Blessed Mary. Morning Mass, private Masses, and Confessions. Chapter : after Chapter, work. TERCE.
4—6	High Mass ; after which, without interval, SEXT : after Sext, reading, during which the servants (<i>ministri</i>) and the Reader at Table dined. Dinner.
Mid-day	Rest in the Dorter, until the bell rang for
7—9	NONE, to which the brethren went in the same order as for Prime.
10—12	After None, hand-washing, and a drink in the Frater, followed by work, until EVENSONG. Supper. While the servants were eating the Convent read in the Cloister, until the bell rang for
Sunset	Collation. After Collation COMPLINE, and after Compline to the Dorter.

V. STRUCTURE OF THE HOURS AND SERVICES¹.

It will perhaps conduce to clearness, and explain many directions in the *Observances* which otherwise would be unintelligible, if I give a brief description of the Services mentioned in the preceding part of this Introduction. These fall naturally under two heads: the Seven Hours of Prayer (taking Mattins and Lauds together), and the various Masses. The former, as we have seen, formed the skeleton of the whole day.

These seven Hours of prayer differ very much in scale and plan. They may be classified as follows: Mattins stands entirely alone; Lauds and Evensong are somewhat analogous; Prime and Compline form a pair; and Terce, Sext, and None are a group of three which are identical in structure.

The great night service of Mattins or Nocturns is equal in size and importance to all the rest (the day services) put together. The unit of the Service was a Nocturn, that is a group of Psalms and Lessons made up as follows—first three psalms (or groups of psalms) sung in course, each with its antiphon, and then three Lessons, each of which was preceded by the blessing of the Reader, and followed by the singing of a Respond, which formed a musical interlude.

There were three such Nocturns, and therefore nine Lessons on greater days, but only one Nocturn with three Lessons on ordinary days.

The Nocturns were preceded by a Hymn and the Invitatory Psalm xcv. *O come let us sing*; at certain times *Te Deum* followed the Nocturns, or took the place of the 9th Respond, and so Mattins ended; or rather it dispensed with any formal ending, because Lauds followed immediately.

Lauds began with an opening versicle, and then there followed a fivefold group of antiphonal psalmody. The last place in this group was always occupied by the Laudes, i.e.

¹ For this section I have to thank my friend the Rev. W. H. Frere, M.A., Trinity College.

Pss. cxlviii.—cl.; the place before it by an Old Testament canticle; while the three first components of the group were psalms selected as being appropriate to the service and not sung in course. Then followed (i) a chapter or short Lesson from Scripture; (ii) a Hymn and Versicle; (iii) the Gospel Canticle (*Benedictus*); (iv) closing prayers, i.e. the collect of the day, usually followed by Memorials, or devotions commemorative of other features of the day or season, and preceded on ordinary days out of Eastertide by the ferial suffrages, consisting of Lesser Litany, Lord's Prayer, versicles, etc.

The structure of Evensong was similar to that of Lauds, but the psalmody consisted entirely of psalms sung in course (cx.—cxlvii.), and the Gospel Canticle was *Magnificat*.

Terce, Sext, and None were simple in construction, consisting of a Hymn followed by Psalmody (part of Ps. cxix.), a chapter (*capitulum*) and its Respond, and ending like Lauds, but without Memorials.

Prime and Compline stand rather by themselves. The former began with Hymn, Psalmody (a group of psalms and the Athanasian Creed), a Chapter and its Respond; while the latter had Psalmody, Chapter, Hymn and its Versicle *Nunc dimittis*. Their endings were similar, viz. Lesser Litany, Lord's Prayer, Creed, and a series of suffrages including a form of mutual confession and absolution and ending up with an invariable collect.

Each of these seven Hours of prayer began after private devotions (Pater, Ave, etc.), with opening versicles, *Gloria Patri* and *Alleluia*¹: each ended also with a pair of Versicles and Responses.

So far we have only considered the *principalis psalmodia*, i.e. the Canonical Office: the *psalmodia secundaria*, i.e. the Hours of the Blessed Virgin, was a similar system of seven Hours of prayer on a smaller scale, and these services were interpolated between the canonical services, so that each

¹ Or its Lenten substitute.

Hour of Our Lady followed the corresponding Canonical Hour.

Before leaving the Hours of prayer several subsidiary points must be noted. The accretions multiplied steadily: (i) a short service *Pro pace Ecclesie* became appended to Mattins usually, or to one of the later Hours (pp. 91, 103), and the gradual psalms were said daily before Mattins; (ii) the Hour services of the Dead, *Placebo* and *Dirige*, were prescribed to be fitted in somewhere daily through the greater part of the year (p. 89); (iii) before Mattins and after Compline the *Trina oratio* or triple prayer, a sort of prescribed form of morning and evening private prayer, was said by all the brethren (pp. 81, 97, 105); (iv) twice or three times in the week the Canonical service of the day was liable to be displaced by a commemoration, i.e. a service in honour of the Blessed Virgin, or some special patron saint, or the saint who gave his name to the church; (v) after Prime a short service took place daily in the Chapter House called *Pretiosa*, from the beginning of its opening Versicle. The main features of it were the reading of the Martyrology for the day, supplemented by the recital from the Calendar of Obits of the Convent of any additional names (of departed brethren, benefactors, etc.) which were to be commemorated by the Brethren.

There were two principal Masses in the day, at which the whole Convent was present—the Morning or Morrow Mass, *Missa Matutinalis* or *Capitularis*, and the High Mass, *Missa Major*. The times of these varied at different occasions and seasons. The Mass of Our Lady was also celebrated daily, and as many of the brethren as possible were expected to take part in it. Besides these, private Masses were said by the brethren, probably at their own discretion, or to fulfil obligations incurred by them or by the Convent, especially Masses for the dead (pp. 87, 107, 109, 221), and Mass was generally said daily in the Farmery.

Such were the main obligations of a Canon with respect to public services: the list does not include minor obligations,

such as the *psalmi familiares*, nor occasional services, such as processions, of which a full account is given in Chapter 30, nor yet services of the sick and dead, such as are described in Chapters 46, 51, etc. Still less does it include his private devotional exercises.

VI. THE RULE.

As the *Observances* contain constant references to the *Rule*, I have printed it, with a translation, in order to shew, as fully as possible, by what regulations an Augustinian House was governed.

The MS. from which my text is derived is in the British Museum (MSS. Harl. 2939). It is a small quarto volume, the leaves measuring $7\frac{3}{4}$ by $5\frac{1}{2}$ inches, written on vellum in the first half of the fifteenth century, probably in the Netherlands. The Rule is divided into sections for daily reading.

I have collated this text of the Rule with that printed in the Benedictine edition of S. Augustine¹ and with the letter of S. Augustine² addressed to a society of devout women, from which, at some unknown period, the Rule was adapted to the use of men³. To this, the fundamental Rule, I have added the *Regula Secunda* or Second Rule, because, as the Benedictine editors state, one of the oldest manuscripts, belonging to the Abbey of Corbie, treats it as an integral part of the Rule of the Augustinian Order⁴.

Further, there is a Third Rule, or portion of a Rule, headed by the Benedictine editors, "*Regulæ clericis traditæ fragmentum*"⁵. It has evidently no connexion with S. Augustine, and was probably written by way of introduction to the

¹ Augustini Opera Omnia, fol. Paris, 1836. I. 1272.

² Epistola CCXI. Ibid. II. 1185.

³ These readings given in the notes are denoted "Ed. Benedict." and "Aug." respectively.

⁴ In codice Corbeiensi mille annos præferente continetur [regula] viris accommodata et in unum regulæ corpus coacta cum ea quæ inscribitur "*Regula secunda*." Works of S. Augustine, *ut supra*, Preface to the Rule, I. p. 1272.

⁵ Ibid. p. 1373.

Rule, for use in some particular monastery. I only mention it here because it is occasionally printed, as for instance in Dugdale, as though it had been generally accepted as a genuine portion of the Augustinian Rule¹.

APPENDIX.

PREMONSTRATENSIAN STATUTES².

CAP. III. *De Prima et Missis post Primam.*

Providendum est, vt pro varietate temporum Prima sic pulsetur, ne fratres tardiùs quàm debent surgant ad orationes, quæ prima diei hora Deo persoluendæ sunt. Dato itaque signo ad Primam, surgant Fratres et intrent Ecclesiam eo ordine quo ad Matutinas dictum est....Ad Symbolum S. Athanasii Sacerdos qui Missam Matutinalem cantaturus est, cum ministris suis exeat ; et qui privatas Missas volunt legere, cum ministris suis exeant post Offertorium minoris Misse, vel etiam infra Primam de licentia eius qui præest conventui....

Post Primam diei dicatur Prima de Sancta Maria, nisi quando commendatio debet fieri in Conventu, quæ inter duas Primas dicatur....

His expletis Conuentus remaneat in Ecclesia (demptis Noviciis cum illo qui habet celebrare Missam Beatæ Virginis) vacans orationi, donec pulsetur ad capitulum, et tunc omnes intrent claustrum.

CAP. IV. *De privatis Confessionibus.*

Hac hora qui privatas Confessiones facere voluerint eas faciant in Capitulo vel vbi Abbati visum fuerit expedire....

CAP. V. *De quotidiano Capitulo.*

Post Confessiones et Missas, Sacrista ad Capitulum pulset signum. Quo audito signo omnes qui defuerint in Claustro, convenient, et finito signo, intrent Capitulum ordinatè. Scriptores autem et qui

¹ *Mon. Angl.* vi. 42, from "De origine et progressæ Monachatus [etc.] Libri vi. Rodolpho Hospiniano Tigurino auctore. Fol. Tiguri, 1588." fol. 213. He prints (1) the above-mentioned fragment, divided into 9 chapters, and headed *Regula prima*; (2) the *Regula Secunda*, divided into 5 chapters; (3) the Rule, divided into 45 chapters, and headed *Regula tertia*.

² Le Paige, *Bibliotheca Premonstratensis Ordinis*. Fol. Paris, 1633. Statuta Primaria, pp. 786—794.

sunt extra occupati, festinent vt ingrediantur Capitulum cum Conventu....

Tractatis igitur quæ tractanda sunt, surgentibus omnibus, dicatur Psalmus, *De profundis*, pro Episcopis, parentibus, Fratribus et Sororibus nostri Ordinis, nisi fuerit duplex festum. Deinde qui tenet Capitulum dicat: *Adiutorium nostrum in nomine Domini*, etc. Et responso ab omnibus, *Qui fecit cælum et terram*, incipiat Cantor solenniter Antiphonam *Salve Regina*, et Conuentus ea incepta petat veniam manu tantum, quam cantantes ordine suo exeant bini et bini in medio Capituli inclinantes, eundo ad Ecclesiam ordinatè.

CAP. VI. *Quomodo se habeant Fratres in Æstate.*

A Pascha vsque ad festum sanctæ Crucis [Sept. 14] reficiantur bis in die Fratres, excepta Litanía maiore, diebus Rogationum, Vigilia Pentecostes, Ieiuniis Quatuor temporum, Vigiliis sanctorum Joannis Baptistæ, Petri et Pauli, Laurentii, et Assumpcionis sanctæ Mariæ.

Hoc itaque tempore priuatis diebus Fratres a Capitulo vsque ad Tertiam, si necesse fuerit, laborabunt; Et post Tertiam maior Missa, ac Missam sine interuallo Sexta sequitur: qua dicta, lectioni vacabunt, Ministris interim comedentibus, et Lectore. Postea reficitur Conuentus, cui refectioni omnes qui sunt in domo intersint....

Post refectionem vero et gratias, omnes Dormitorio ascendent, pausent vsque ad signum Nonæ, et tunc intrent Ecclesiam eo ordine quo ad Primam.

Post Nonam, lotis manibus, sedeant simul in Claustro ante Refectarium, donec dederit Prior signum intrandi. Eodem autem Priore præcedente et pulsante nolam Refectorii vno ictu, dicatur, *Benedicite*. Et postquam sedentes biberint, surgant eo ordine quo ad Collationem. Postmodum vero tabula a Priore tribus ictibus per interualla pulsata, præparent se, et eant vsque ad Vesperas, si expedire visum fuerit, ad laborem.

Post Vesperas cœnabit Conuentus, postea Ministri. Interim legant Fratres in Conuentu singuli in singulis libris vsque ad signum Collationis.

Dominicis autem diebus, quibus non laboramus, nihil mutatur de ordine supradicto, nisi quod horis quæ labori deputatæ sunt, legant Fratres, et Ministri mensæ et Lector post Euangelium maioris Missæ ad reficiendum exeant. In ieiuniis vero quæ occurrunt hoc tempore, cantatur Missa post Sextam; postea legant Fratres vsque ad Nonam, et post Nonam refectio sequitur; post refectionem quoque licebit dormire, donec Prior vel Sacrista dederit signum in Dormitorio ad surgendum.

In tempore autem Secationis et Messis, quando necessitas operis exegerit. Missa primo mane cantetur, vt quicumque poterunt, exeant ad laborem, etiam in festis nouem lectionum, qui in Diœcesi non seruantur. Iisdem preterea temporibus solet Conuentus laborare a Prima vsque ad Sextam, et extra Monasterium prandere, si necesse fuerit, et dormire, dummodò locus laboris per leucam Gallicanam distet ab Abbacia. Si verò longè fuerint ab Oratorio, possunt post

signum pulsatum laborare vsque ad Vesperas, quod alio tempore raro fieri debet, et Vesperis ibi cantatis, omnes ad Monasterium reuertantur. Hæc et cætera, huic tempori quantum ad laborem congrua, quia vbique æqualiter obseruari non possunt, vnaquæque Ecclesia faciat secundum positionem locorum, et dispositionem Abbatis, siue Prioris absente Abbate, seruata tamen per omnia Ordinis honestate.

CAP. VII. Qualiter se habeant Fratres in Hyeme.

A Festo sanctæ Crucis vsque ad Pascha continuum ieiunium teneatur, et comedemus post Nonam, exceptis Dominicis diebus, et die Natiuitatis Domini. Hoc autem tempore Tertia post Capitulum sine interuallo sequitur. Post Tertiam pueri sumant mixtum, et cum eis illi quibus pro aliqua infirmitate vel necessitate concessum fuerit a Magistro Conuentus; sed postea comedent cum Conuentu. Qui autem sine licentia comederit, si inde proclamatus fuerit, in Capitulo vapulabit et vna die potum non habeat nisi aquam tantum. Conuersi verò in Abbatia manentes, post Capitulum sumant mixtum, dummodo laborent, et reficiantur post Vesperas cum illis qui exeunt pro laboribus suis, nec vsque ad Vesperas reuertuntur, vel secundum dispositionem priorum Abbatum.

Dato itaque signo post Tertiam, si necesse fuerit ire ad laborem, Fratres operentur vsque ad Sextam, et post Sextam, missa cantata, vacent lectioni vsque ad Nonam: Post Nonam prius reficitur Conuentus, et post Conuentum Ministri. Post communem vero refectionem legant Fratres, vel si necessitas aliqua exegerit, vsque ad Vesperas laborabunt; post Vesperas sint in lectione vsque ad signum Collationis. Hoc tempore festis Nouem lectionum et Sabbato, quando cantatur Missa de Sancta Maria, vel per Hebdomadam de Sancto Spiritu, vel de Patrono, differtur Tertia, et dicitur Missa post Tertiam, quam Sexta sine interuallo sequitur; cætera non mutantur. Dominicis vero diebus fiet per omnia sicut in æstate, excepto quod Nona statim dicitur post refectionem, quia ante Nonam non dormimus. Omnibus Festis quibus non laboramus, legant Fratres horis quibus solent laborare priuatis diebus. In Quadragesima quidem hoc tantum de supradicto Ordine mutatur, quod post Capitulum dicuntur septem Psalmi pœnitentiales cum Litania a Conuentu super formas prostrato, et Tertia sequitur sine interuallo, post Nonam Missa sequetur; Post Vesperas reficimur, et post refectionem Lectioni vacamus, nisi pro necessitate aliqua interdum eundem fuerit ad laborem.

CAP. XII. De Collatione.

Ad collationem signum pulset Sacrista, et Fratres libris repositis, sedeant in Claustro donec cymbalum pulset Prior; quo tribus ictibus per interualla pulsato, intrent ordinatè in Refectorium et stent ante mensas sicut ad refectionem, donec Prior ingrediatur; et tacta nola à Priore vno ictu, ac dicto *Benedicite*, det hebdomadarius benedictionem, et Responso *Amen*, Fratres ingrediantur mensas et bibant, quod

est diebus ieiunii tantummodo faciendum. Cùm autem Priori visum fuerit, tacta nola iterum vno ictu, surgant à mensa, et stantibus omnibus ante mensas, dicat hebdomadarius, *Sit nomen Domini benedictum*; Conuentu respondente *Ex hoc nunc et vsque in sæculum*. Idem ordo obseruandus est cùm Fratres biberint in æstate post Nonam. Qui non adfuerit, vel qui tardius occurrerit, sequenti die veniam in Capitulo petat. Post hæc verò inclinantes, et suo ordine exeuntes, intrent Capitulum, et stent singuli in locis suis, et tunc dicat lector; *Iube domne benedicere*, et data ab hebdomadario hac benedictione *Noctem quietam etc.* sedeant omnes. Lectione quoque finitâ ibidem ad nutum eius qui præest Conuentui, surgant omnes, et idem qui præest, dicat: *Adiutorium nostrum etc.* Respondentes, *Qui fecit cælum etc.*, et inclinantes eant in Ecclesiam, et Chorum ingrediuntur.

CAP. XIII. *Quomodo se habeant Fratres post completorium.*

Dicto Completorio, Abbas, si adfuerit, det benedictionem istam, *Benedicat nos diuina Maiestas*. Quod si abfuerit, ille det qui horam compleuit. Prior, sicut ad Matutinas, terminet orationem, vel Subprior, absente Priore. Quòd si vterque defuerit, ille qui Conuentum custodit. Post hæc præueniat qui horam compleuit, aspergens aqua benedicta post se ordinatim egredientes; Qui mox mittentes caputia in capitibus suis, et nusquam diuertentes, præter Sacristam, omnes Dormitorium ingrediantur; vnde nullus exeat, exceptis Abbate, Priore, Sacrista, Prouisore exteriorum, Cellarario, Custode infirmorum, et Hospitali. Sine tunica vero et caligis, et cingulo, nullus iacere præsumat, exceptis grauiter infirmis, quibus linea camisea, et caligæ linæ, propter necessitatem, possunt concedi. In Dormitoriis nullus rectus in lectum ascendat, sed residens super spondam diuertat; super Vvanbizios et laneos iacere licebit; et cuilibet licebit habere in Dormitorio stratum vnum, et ad capita puluinaria linteo cooperta, necnon et auricularia non curiosa de Abbatis licentia speciali.

ERRATUM.

P. 193, l. 26. *For* writing-materials *read* boxes.

REGULA SANCTI AUGUSTINI.

*Incipit Regula sancti patris nostri Augustini.
Dominica. Capitulum primum.*

[ANTE omnia, fratres karissimi, diligatur Deus, deinde proximus, quia ista precepta sunt principaliter nobis data¹.] Hec [igitur] sunt que ut obseruetis precipimus in monasterio constituti. Primum, propter quod in vnum estis congregati, vt vnanimes habitetis in domo; et sit vobis anima vna et cor vnum in Deo. Et non dicatis aliquid proprium, sed sint vobis omnia communia. Et distribuatur vnicuique vestrum a preposito vestro victus et tegumentum, non equaliter omnibus, quia non equaliter valetis omnes, sed potius vnicuique sicut cuique² opus fuerit. Sic enim legitis in actibus apostolorum: *Quia erant illis omnia communia, et distribuebatur vnicuique sicut cuique opus erat.* Qui aliquid habebant in seculo, quando ingressi sunt monasterium, libenter velint illud esse commune. Qui autem non habebant non ea querant in monasterio, que nec foris habere potuerunt. Sed tamen eorum infirmitati quod opus est tribuatur, etiam si paupertas³ eorum quando foris erant nec ipsa necessaria poterat inuenire. Tamen⁴ non ideo se putent esse felices, quia inuenerunt victum et tegumentum quale foris inuenire non poterant⁵, nec erigant ceruicem quia sociantur eis ad quos foris accedere non audebant; sed sursum cor habeant et terrena vana⁶ non

¹ The words between square brackets, *Ante omnia—data*, are not by Augustine. They have been drafted into the Rule from the more modern *Regula secunda*.

² om. Ed. Benedict. sed vnicuique, Aug.

³ pauperies, Aug.

⁴ Tantum, Ed. Benedict. ac nunc, Aug.

⁵ potuerunt. Nec, Aug. ⁶ ac vana, Ed. Benedict. bona, Aug.

THE RULE OF S. AUGUSTINE.

Here beginneth the Rule of our holy Father Augustine for Sunday. Chapter the first.

BEFORE all things, dearest brethren, let God be loved, then your neighbour; for these be the commandments that are chiefly given to us. These therefore are the precepts that we lay upon you who are established in monasteries for your observance. In the first place, inasmuch as you are assembled together in one place, that you be of one mind in the house; and let there be to you one mind and one heart in God. And call not anything your own, but let all things be common to you. And let there be distributed to each of you by him that is set over you food and raiment, not equally to all, because you are not all of equal value, but rather to each of you as each shall have need. For this you read in the Acts of the Apostles: *For they had all things common, and distribution was made unto every man according as he had need.* Let those who had any property in the world cheerfully permit, when they enter a monastery, that it should be common; but let not those who had nothing demand in a monastery that which they could not have had abroad. Notwithstanding, let that which they are in want of be allowed to their infirmity, even though their poverty, when they were abroad, was unable to find bare necessities. Let them not, however, imagine themselves fortunate, because they have found food and raiment such as they were unable to find abroad; nor let them stiffen their necks because they associate with those whom they did not venture to approach abroad; but let them lift up their hearts, and seek not the vain things

querant, ne incipiant esse monasteria diuitibus vtilia non pauperibus, si diuites illic humiliantur, et pauperes illic inflantur. Rursus¹ etiam illi qui aliquid esse videbantur in seculo non habeant fastidio fratres suos qui ad illam sanctam societatem ex paupertate venerunt, magis autem studeant non de parentum diuitum dignitate, sed de pauperum fratrum societate, gloriari. Nec extollantur, si communi vite aliquid de suis facultatibus contulerunt; nec² de suis diuitiis magis superbiant, quia eas monasterio³ partiuntur, quam si eis in seculo fruerentur. Alia quippe quecumque iniquitas in malis operibus excercetur ut fiant; superbia vero etiam bonis operibus insidiatur ut pereant. Et quid prodest dispergere dando pauperibus et pauperem fieri, cum⁴ anima misera superior efficitur diuitias⁵ contempnendo quam fuerat possidendo? Omnes ergo vnanimiter et concorditer viuite, et honorate in vobis Deum inuicem cuius templa facti estis.

Feria secunda. Capitulum secundum.

Orationibus instate, horis et temporibus constitutis. In oratorio nemo aliquid agat, nisi ad quod est factum, vnde et nomen accepit; ut si forte⁶ aliqui etiam preter horas constitutas, si eis vacat, orare voluerint, non eis sint impedimento qui ibi aliquid agendum putauerint⁷. Psalmis et ymnis cum oratis deum, hoc versetur in corde quod profertur in voce. Et nolite cantare nisi quod legistis⁸ esse cantandum. Quod autem non ita scriptum est ut cantetur, non cantetur.

Carnem vestram domate ieiunijs et abstinencia esce⁹, quantum validudo permittit. Quando autem aliquis non potest ieiunare, non tamen extra horam prandij aliquid alimenterum sumat, nisi cum egrotat. Cum acceditis ad mensam, donec inde surgatis, quod vobis secundum consuetudi-

¹ sed rursus, Aug.

² ne, Ed. Benedict. Aug.

⁴ si, Aug.

⁶ om. Aug.

⁸ legitis, Ed. Benedict. Aug.

³ in monasterio, Ed. Benedict.

⁵ om. Aug.

⁷ putauerunt, MS. agere voluerint, Aug.

⁹ escae et potus, Ed. Benedict. Aug.

of the earth, for fear monasteries should begin to be of use to the rich and not to the poor, if the rich are humbled therein, and the poor are puffed up. Again, moreover, let those who seemed to be something in the world not disdain their brethren who came into that holy society out of poverty; but let them rather be careful to boast of the society of poor brethren than of the nobility of wealthy relations. Nor let them be exalted, if they have contributed something out of their own possessions to the common life; nor let them be prouder of their wealth because they share it with a monastery, than if they were enjoying it in the world. For every other species of iniquity is busied about wicked deeds, that they may be perpetrated; but pride insinuates itself even into good deeds, that they may come to nought. And what advantage is it to spend your goods in giving to the poor, and to become poor yourself, when the wretched soul is made prouder by despising wealth than it had formerly been by possessing it? Live therefore, all of you, of one mind, and at peace with one another; and honour among yourselves mutually God whose temples ye have been made.

Monday. Chapter the second.

Be instant in prayer at the hours and times appointed. In a place of prayer let no one do anything except that for which it was built, from which it has also received its name; therefore, should any, if they have leisure, be desirous of praying even outside the hours appointed, let not those who imagine they have something to do there be a hindrance to them. When you pray to God with psalms and hymns, let that be meditated upon in your heart which is uttered by your voice. And do not sing anything except that which you have read is *to be sung*; that which is not prescribed to be sung, must not be sung.

Overcome your flesh with fastings and abstinence from food, as far as your health permits. When, however, some one cannot fast, let him not take food except at meal times, unless he be sick. From the time that you go to table till you rise from it, listen to that which according to custom is read

nem legitur sine tumultu et contentionibus audite, nec¹ sole vobis fauces sumant cibum, sed et aures esuriant Dei verbum.

Qui infirmi sunt ex pristina consuetudine si aliter tractantur in victu non debet aliis molestum esse nec iniustum videri quos² fecit alia consuetudo fortiores. Nec illos feliciores putent quia sumunt quod non sumunt ipsi, sed sibi potius gratulentur quia valent quod non valent illi. Et si eis qui venerunt ex moribus delicatioribus ad monasterium aliquid alimentorum, vestimentorum, operimentorum³, datur quod aliis fortioribus et ideo felitioribus non datur, cogitare debent quibus non datur quantum de sua seculari vita illi ad istam descenderint, quamvis vsque ad aliorum qui sunt corpore firmiores frugalitatem peruenire nequieverint. Nec velle debent omnes quod paucos vident⁴ amplius, non quia honorantur, sed quia tolerantur accipere; ne contingat detestanda perversitas ut in monasterio, vbi quantum possunt fiunt diuites laboriosi, fiant pauperes delicati. Sane quemadmodum egrotantes necesse habent minus accipere ne grauentur, ita et post egritudinem sic tractandi sunt, ut citius recreentur, eciam si de humillima seculi paupertate venerunt; tamquam hoc illis contulerit recentior egritudo quod diuitibus anterior consuetudo. Sed cum vires pristinas reparerint, redeant ad felitiorem consuetudinem suam, que famulos Dei tanto amplius decet quanto minus indigent; ne cibi eos teneat voluptas iam vegetatos quos⁵ necessitas iam leuaret infirmos. Illos estiment ditiores qui⁶ in sustinenda paritate fuerint fortiores. Melius est enim minus egere, quam plus habere.

¹ ne, MS.

² eis quos, Ed. Benedict.

³ stramentorum, operimentorum, Ed. Benedict. Aug.

⁴ Nec illae debent conturbari, quod eas vident, Aug.

⁵ nec ibi...vegetos quo, Ed. Benedict. nec ibi...vegetas, quo, Aug.

⁶ Illae se existiment ditiores quae, Aug.

to you, without interruption and strife among yourselves ; nor let your mouths only take in food, but let your ears also hunger after the word of God.

If those who are weakly in consequence of their former mode of life are treated differently in their way of living, it ought not to be a grievance, or appear unjust, to those whom another mode of life has made stronger ; nor let them imagine those to be happier because they take what they do not take themselves, but let them rather congratulate themselves that they can do what the others cannot do. And if to those who have come to the monastery out of more delicate ways of living there be granted some particular food, clothing, or coverlet, which is not granted to those who are stronger and therefore more fortunate, they to whom it is not granted ought to take account of the descent from the secular life of the others to their own life, even though they may have failed to attain to the frugality of those whose bodies are more tough than their own. Nor ought they to wish that all should receive that larger share which they see given to a few, not because they are honoured, but because they are tolerated ; lest that execrable iniquity should gain ground that in a monastery, where rich men are made laborious as far as may be, poor men should be made luxurious. And yet, as sick men are obliged to take less for fear they become worse ; so after their sickness must these persons be treated in such a way that they may more speedily be restored to health, even though they have come out of the humblest poverty in the world, as though recent sickness had conferred the same privileges upon them as their former mode of life had conferred upon the wealthy. But, when they have regained their original strength, let them return to their happier way of life, which becomes servants of God the more as they need less ; and let not delight in special diet possess, when recovered, those whom necessity had relieved when ill. Let them consider those to be wealthier who had been stronger in enduring poverty ; for it is better to want less than to have more.

Feria tertia. Capitulum tertium.

Non sit notabilis habitus vester, nec affectetis vestibus placere sed moribus. Quando proceditis, simul ambulate; cum veneritis quo itis, simul state. In incessu, statu, et¹ in omnibus motibus vestris nichil fiat quod cuiusquam offendat aspectum, sed quod vestram deceat sanctitatem². Oculi vestri et si iaciuntur in aliquam feminarum, figantur in nulla. Neque enim quando proceditis feminas videre prohibemini, sed appetere, aut ab ipsis appeti velle, criminosum est³. Nec solo tacito affectu sed affatu quoque et aspectu appetitur et appetit concupiscentia feminarum⁴. Nec vos dicatis habere animos pudicos si habeatis oculos impudicos, quia impudicus oculus impudici cordis est nuncius. Et cum seinuicem sibimet, etiam tacente lingua, conspectu mutuo corda nunciant impudica, et secundum concupiscentiam carnis alterutro delectantur amore⁵; etiam intactis ab immunda violatione corporibus, fugit castitas ipsa de moribus. Nec putare debet qui in feminam figit oculum, et illius in se⁶ diligit fixum, ab aliis se⁷ non videri cum hoc fecerit; videtur omnino, et a quibus se⁸ videri non arbitratur. Sed ecce lateat, et a nemine hominum videatur; quid faciet de illo desuper⁹ inspectore quem latere nichil potest? An ideo putandus est non videre, quia tanto videt patientius quanto sapientius? Illi ergo vir sanctus timeat displicere, ne velit femine male placere; illum cogitet omnia videre, ne velit feminam male videre. Illius namque et in hac causa commendatus est timor, vbi scriptum est: *Abominatio est domino defigens oculum*. Quando ergo simul estis in ecclesia, et vbiunque vbi femine¹⁰ sunt, inuicem vestram pudicitiam custodite. Deus enim qui habitat in vobis etiam isto modo custodiet vos ex vobis.

¹ habitu et, Ed. Benedict. statu, habitu, Aug.

² fiat quod illiciat cujusquam libidinem, Aug. ³ criminosum est, om. Aug.

⁴ Nec solo tactu et affectu, sed aspectu quoque, etc., Ed. Benedict. Nec solo tactu, sed affectu quoque et aspectu appetitur et appetit femina, Aug.

⁵ ardore, Ed. Benedict. Aug.

⁶ in se ipse, Ed. Benedict. in seipsam, Aug.

⁷ om. Aug.

⁸ om. Aug.

⁹ super, Ed. Benedict. superno, Aug.

¹⁰ et feminae, Ed. Benedict.

Tuesday. Chapter the third.

Let not your dress be such as to attract attention; and make it not your object to please by dress, but by character. When you go abroad, walk together; when you have arrived at the place to which you are bound, stop together. In your walking, in your stopping, and in all your movements, let nothing be done that can displease anyone, but rather that which becomes your holy life. Should your eyes glance at a woman, let them be fixed on none. For we do not forbid you, when walking, to look at women; but it is criminal to lust after them, or to wish to be lusted after by them. Nor is it through silent sympathy alone, but through speech and sight that the desire for women is striven after, and strives after us. And say not that you have chaste minds, if you have unchaste eyes, for an unchaste eye is the messenger of an unchaste heart. And when unchaste hearts make themselves known to each other by mutual glances, even though the tongue be silent, and according to the lust of the flesh delight themselves with love for one another, even though their bodies be undefiled by unclean violation, chastity takes her departure from their characters. Nor ought he who has fixed his eye on a woman, and loves her eye to be fixed upon himself, to imagine that he is not seen by others while doing this; he is seen from first to last, and by those by whom he thinks not that he is seen. But behold, let him be hidden, and seen by no man; what will he do respecting Him who looks down from above, from whom nothing can be concealed? Is He to be thought not to see, because He sees as patiently as wisely? Let a holy man then be afraid to displease Him, to prevent wishing to please a woman to his ruin; let him consider that He sees everything, to prevent wishing to see a woman in an evil sense. For it is on this account that the fear of Him is commended, where it is written: *He that fixeth his eye is an abomination to the Lord.* When therefore ye are together in church, and in all places where women are, guard your chastity mutually, for God who dwelleth in you will in that way also guard you by means of your own selves.

Et si hanc de qua loquor oculi petulantiam in aliquo vestrum aduerteritis, statim admonete ne cepta progrediantur sed de¹ proximo corrigantur. Si autem et post ammonitionem iterum vel alio quocunque die id ipsum eum facere videritis, iam velut vulneratum sanandum prodat quicumque hoc potuerit inuenire². Prius tamen et alteri vel tercio demonstrandum³, ut duorum vel trium possit ore conuinci, et competenti seueritate coerceri. Nec vos iudicetis esse malivolos quando hoc indicatis: magis quippe innocentes non estis, si fratres vestros, quos indicando corrigere potestis, tacendo perire permittitis. Si enim frater tuus vulnus habet in corpore quod velit⁴ occultari cum timet⁵ secari, nonne crudeliter abs te sileretur et misericorditer indicaretur? Quanto ergo potius debes⁶ manifestare, ne deterius⁷ putrescat in corde. Sed antequam aliis demonstretur per quos conuincendus est si negauerit, prius preposito debet ostendi, si ammonitus neglexerit corrigi; ne forte possit secretius correptus non innotescere ceteris. Si autem negauerit, tunc neganti adhibendi sunt alii, ut iam coram omnibus possit non ab vno teste argui, sed a duobus vel tribus⁸ conuinci. Conuictus vero secundum prepositi, vel etiam presbyteri, ad cuius dispensationem pertinet, arbitrium⁹, debet emendatoriam subire¹⁰ vindictam. Quam si ferre recusauerit, etiam si ipse non abcesserit, de vestra societate proiciatur. Non enim et hoc fit crudeliter, sed misericorditer, ne contagione pestifera plurimos perdat. Et hoc quod dixi de oculo non figendo, etiam in ceteris inueniendis, prohibendis, indicandis, conuincendis, vindicandisque peccatis, diligenter et fideliter¹¹ obseruetur, cum dilectione hominum et odio viciarum.

¹ ex, Aug.² inuenire potuit hoc, Aug.³ demonstratum, Ed. Benedict.⁴ haberet...vellet, Ed. Benedict.⁵ dum timeret, Ed. Benedict.⁶ eum debes, Ed. Benedict.⁷ perniciosius, Aug.⁸ tribusve, Ed. Benedict. Aug.⁹ secundum praepositae vel presbyteri arbitrium, Aug.¹⁰ sustinere, Aug.¹¹ et fideliter, om. Aug.

Moreover, if you should have noticed in any one of you this wantonness of the eye whereof I speak, admonish him without delay, in order that what has been begun may not make progress, but may be at once corrected. If, however, even after admonition, ye should see him do the same thing again, or on some other day, let whoever has been able to discover it bring him forth like a wounded man to be cured. First, however, the matter must be pointed out to a second person or to a third, in order that he may be convicted by the mouths of two or three, and be constrained by appropriate severity. Nor should you pass sentence upon yourselves as evil-disposed in pointing this out; for you are not more innocent if by keeping silence you let your brethren perish whom you could correct by pointing out their faults. For if thy brother has a wound in his body which he wishes to keep concealed because he is afraid of an operation, would not thy silence be cruel, and thy speech merciful? How much rather then oughtest thou to give information, to prevent the rottenness in his heart becoming worse. But, before the matter is laid before others by whom the culprit must be confuted should he deny the charge, it ought first to be pointed out to him who is set over you, should he neglect correction after admonition, for, if accused secretly, his fault may haply not become known to the rest. Should he however deny it, then others must be brought in, that he may not now be charged by a single witness, but convicted by two or three. When convicted he ought to undergo a corrective punishment according to the decision of him who is set over you, or even of the presbyter, in whose discretion it is vested. Should he refuse to submit, let him be ejected from your society, even if he withdraw not of his own accord. For even this is not done of cruelty, but of mercy, lest he ruin many by pestilent infection. And let what I said about not fixing the eye be diligently and faithfully observed in discovering, checking, revealing, convicting, and punishing other sins also, with love of mankind, and hatred of vice.

Feria quarta. Capitulum quartum.

Quicumque autem in tantum progressus fuerit malum, ut occulte ab aliquo literas¹ uel quodlibet munus¹ accipiat, si hoc vltro confitetur, parcatur illi, et oretur pro illo². Si autem deprehenditur atque conuincitur, secundum arbitrium presbiteri uel prepositi grauius emendetur.

Vestes vestras in vnum habeatis³ sub vno custode, vel duobus, vel quot sufficere potuerint ad eas excuciendas, ne a tineas ledantur. Et sicut pascimini ex vno cellario, sic induamini ex vno vestiario. Si⁴ fieri potest, non ad vos pertineat quod⁵ vobis indumentum pro temporum⁶ congruentia proferatur vtrum hoc recipiat vnusquisque quod deposuerat, an aliud quod alter habuerat; dum tamen vnicuique, prout cuique opus fuerit⁷, non negetur. Si autem hinc inter vos contentiones et murmura oriuntur, cum queritur⁸ aliquis se deterius accepisse⁹ quam prius habuerat, et indignum se esse qui non ita vestiatur¹⁰ sicut alius frater eius vestiebatur; hinc vos probate quantum vobis desit in illo sancto interiori habitu cordis, qui pro habitu corporis litigatis. Tamen si vestra¹¹ toleratur infirmitas ut hoc recipiatis quod posueritis¹², in vno tamen loco sub communibus custodibus habete quod ponitis, ita sane ut nullus sibi aliquid operetur, sed¹³ omnia opera vestra in vnum¹⁴ fiant maiori studio et frequentiori alacritate quam si vobis singulis faceretis propria¹⁵. Caritas enim, de qua scriptum est *quod non querit que sua sunt*, sic intelligitur: quia communia propriis, non propria communibus, anteposit. Et ideo quanto amplius rem communem quam propria vestra¹⁶ curaueritis, tanto vos amplius proficere¹⁷ noveritis; ut in omnibus quibus vtitur transitura necessitas, superemineat que permanet caritas. Consequens ergo est, ut etiam qui suis filiis aut aliqua¹⁸ necessitudine ad se pertinen-

¹ ab aliqua literas vel quaelibet munuscula, Ed. Benedict. ab aliquo, Aug.

² ea, Aug. ³ in uno loco habete, Aug. ⁴ Et si, Ed. Benedict. Aug.

⁵ quid, Aug. ⁶ induendum pro temporis, Aug.

⁷ unicuique quod opus est, Aug. vnicuique prout cuique opus est, Ed. Benedict. ⁸ et conqueritur, Aug. ⁹ deterius aliquid se accepisse, Aug.

¹⁰ indignam se iudicat esse quae ita vestiatur, Aug.

¹¹ si sic vestra, Ed. Benedict.

¹² deposueratis, Ed. Benedict. posueratis, Aug.

¹³ operetur, sive unde induatur, sive ubi jaceat, sive unde cingatur, vel operietur, vel caput contegat; sed etc., Aug.

¹⁴ commune, Ed. Benedict. Aug. ¹⁵ si vobis propria faceretis, Aug.

¹⁶ quam propriam, Aug. quam propriam vestram, Ed. Benedict.

¹⁷ profecisse, Ed. Benedict. Aug.

¹⁸ etiam illud quod suis vel filiabus vel aliqua, etc., Aug.

Wednesday. Chapter the fourth.

Whoever has gone so far in misdoing as secretly to receive from any one letters or a gift of any kind, if he confess of his own free will, let him be spared, and prayed for; if, on the other hand, he be caught and convicted, let him be punished more severely, according to the decision of the presbyter or of him who is set over you.

Keep your garments in one place in the charge of one keeper, or two, or as many as may be required to shake them out and prevent them being damaged by moth. And as ye feed out of one cellar, so clothe yourselves out of one vestry. If possible, let it not concern you with respect to the garment selected for you in view of the season of the year whether each of you receive the one that he had taken off, or some other that another had used, provided what each requires be not denied to him. Should quarrels and murmurings arise among you on this score—one complaining that he has received a garment inferior to that which he formerly had, and that he does not deserve to be clothed in a different way from that in which another brother used to be clothed—convince yourselves from this how far you are falling short of that holy inmost habit of the heart, while contending about the habit of the body. Should your weakness be borne with so far that you receive that which you took off, still you are to keep the garments ye take off in one place in the charge of common keepers, with the object of teaching that no one is to work in any way for himself, but that all your works should be done with a common intention, with greater zeal and more continuous alacrity than if you worked selfishly for the profit of your own selves; for charity, whereof it is written, *She seeketh not her own*, is to be thus understood: she places the general before the particular, not the particular before the general. Therefore, the more thorough your attention to the common estate than to your own chattels, the greater advance you may be conscious to have made in setting up charity which is eternal, above all those things employed by necessity which passeth away. It follows then that any garment, or other article to be ranked among necessities, even though given by

tibus in monasterio constitutis aliquam contulerit vestem, siue¹ quodlibet aliud inter necessaria deputandum, non occulte accipiat, sed sit in potestate prepositi, ut in rem communem² redactum cui necessarium fuerit prebeatur. Quod si aliquis rem sibi collatam celauerit, furti iudicio condemnatur.

Feria quinta. Capitulum quintum.

Indumenta vestra secundum arbitrium prepositi lauentur, siue a vobis siue a fullonibus, ne interiores anime sordes contrahat munde vestis nimius appetitus. Lauachrum eciam corpori cuius³ infirmitatis necessitas cogit minime denegetur⁴. Fiat sine murmure de consilio medici⁵, ut⁶ eciam si nolit, iubente preposito faciat quod faciendum est pro salute. Si autem velit, et forte non expedit, sue cupiditati non obediatur. Aliquando, eciam⁷ si noceat, prodesse⁸ creditur quod delectat. Denique, si latens est dolor in corpore, famulo Dei dicenti quid sibi doleat sine dubitatione credatur. Sed tamen vtrum sanando illi dolori quod delectat expediat si non est certum, medicus consulatur. Nec eant ad balnea, siue quocunque ire necesse fuerit, minus quam duo vel tres⁹. Et ille qui habet aliquo eundi necessitatem cum quibus prepositus iusserit ire debet¹⁰. Egrotantium cura, siue post egritudinem reficiendorum, siue aliqua imbecillitate eciam sine febribus laborantium, uni¹¹ alicui debet iniungi, ut ipse de cellario petat quod cuique opus esse prospexerit¹². Siue autem qui cellario, siue qui vestibis, siue qui codicibus preponuntur, sine murmure seruiant fratribus suis. Codices certa hora singulis diebus petantur; extra horam qui petierit

¹ constitutis aliquis vel aliqua contulerit sive vestem sive, etc., Aug.

² in commune, Aug.

³ cum, Ed. Benedict.

⁴ *Lauachrum—denegetur.* Lavacrum etiam corporum ususque balnearum non sit assiduus, sed eo quo solet intervallo temporis tribuatur, hoc est, semel in mense. Cujus autem infirmitatis necessitas cogit lavandum corpus, non longius differatur: fiat, etc. Aug.

⁵ medicine, MS.

⁶ ita ut, Ed. Benedict. Aug.

⁷ enim eciam, Ed. Benedict. Aug.

⁸ prodesse tamen, Ed. Benedict.

⁹ quam tres, Aug.

¹⁰ Nec illa quae habet aliquo eundi necessitatem, cum quibus ipsa voluerit, sed cum quibus praeposita iusserit, ire debet. Aug.

¹¹ om. Aug.

¹² perspexerit, Ed. Benedict. Aug.

some one to his sons or to persons in the monastery connected with himself by some relationship, should not be received secretly, but remain under the authority of him who is set over you, that it may become part of the common property, and be allotted to whosoever has need of it. Should any one have hidden an article given to him, let him be condemned with the sentence pronounced upon theft.

Thursday. Chapter the fifth.

Let your garments be washed, either by yourselves or by fullers, at the pleasure of him who is set over you, lest inordinate desire for a clean garment should occasion secret foulness in the soul. Moreover a bath should be by no means refused to a body when compelled thereto by the needs of ill health. Let it be taken without grumbling when ordered by a physician, so that, even though a brother be unwilling, that which ought to be done for health may be done at the order of him who is set over you. Should he wish for one, however, when not advantageous, his desire is not to be gratified. Sometimes, what gives pleasure is thought to do good, even though it may do harm. Finally, if pain be lurking in the body, let a servant of God be believed without hesitation when he says that he is in pain; but, nevertheless, if it be not certain whether that which gives pleasure be advantageous for the cure of the said pain, let a physician be consulted. Nor let fewer than two or three go to baths, or to any other place to which there may be need for going; and he who has need to go anywhere, will be bound to go with those selected by him who is set over you. The care of the sick, or of those who have to be recruited after sickness, or of those who are suffering from a weak state of health though devoid of fever, should be entrusted to some one person, in order that he may get from the cellar whatever he foresees that each patient will require.

Those who have charge of the cellar, or the garments, or the manuscripts, are to serve their brethren without grumbling. The manuscripts should be asked for at an appointed hour on each day; he who asks for one outside that hour is

non accipiat¹. Vestimenta vero et calciamenta, quando fuerint indigentibus² necessaria, dare non differant sub quorum custodia sunt que poscuntur.

Feria sexta. Capitulum sextum.

Lites aut nullas habeatis, aut quam celerrime finiatis; ne ira crescat in odium et trabem faciat de festuca, et animam faciat homicidam. Sic enim legitis: *Qui odit fratrem suum, homicida est.* Quicumque conuitio vel maledicto uel etiam criminis obiectu aliquem³ lesit, meminerit satisfactione quantocius curare quod fecit; et ille qui lesus est sine disceptatione dimittere. Si autem inuicem se leserint⁴, inuicem sibi debita relaxare debebunt propter oraciones vestras; quas utique quanto crebriores habetis tanto saniores⁵ habere debetis. Melior est enim qui quamuis ira sepe temptatur, tamen impetrare festinat ut sibi dimittat cui se fecisse agnoscit iniuriam, quam qui tardius irascitur, et ad veniam petendam tardius⁶ inclinatur. [Qui non vult dimittere fratri, non speret accipere orationis effectum];⁷ qui autem nunquam vult petere veniam, aut non ex animo petit, sine causa est in monasterio etiam si inde non proiciatur. Proinde vobis a verbis durioribus parcite; que si emissa fuerint ex ore vestro, non pigeat ex ipso ore proferre medicamenta vnde⁸ facta sunt volnera. Quando autem necessitas discipline in moribus⁹ coercendis dicere vos dura verba compellit, si etiam ipsi¹⁰ modum vos excessisse sentitis, non a vobis exigitur ut a vobis subditis veniam¹¹ postuletis: ne apud eos quos oportet esse subiectos, dum nimium¹² seruatur humilitas, regendi frangatur auctoritas. Sed tamen petenda est venia ab omnium domino, qui nouit etiam eos quos plus iusto forte corripitis quanta beniuolentia diligatis. Non autem carnalis sed spiritualis inter vos debet esse dilectio.

¹ quae petiverint non accipiant, Aug.

² indigenti, Aug.

⁴ laeserunt, Aug.

⁶ difficilior, Ed. Benedict. Aug.

⁸ ex quo, Aug.

¹⁰ in ipsis, Aug.

¹² nimia, Aug.

³ alteram, Aug.

⁵ sanctiores, Aug.

⁷ omitted in the MS.

⁹ disciplinae minoribus, Aug.

¹¹ ut ab eis veniam, Aug.

not to receive it. Garments, however, and shoes, when indispensable to those who want them, should be granted without delay by those in whose custody are the things asked for.

Friday. Chapter the sixth.

You should either have no quarrels, or end them with all speed, lest anger grow into hatred, and make a beam out of a stalk, and incite the soul to murder. For thus you read: *Whosoever hateth his brother is a murderer*. Whosoever has injured anyone by insult, or by evilspeaking, or even by the suggestion of a fault, should remember to heal the wound he has inflicted as quickly as possible by making amends; and he who has been injured to forgive without discussion. If, however, they have injured each other mutually, each ought to forgive the other his debt, for the sake of your prayers; for the more frequently you pray, the more free from guile ought your prayers assuredly to be. For he who, though frequently tempted to be angry, yet hastens to entreat forgiveness from him whom he admits to have wronged is a better man, than he who is more slow to anger, and more slowly disposed towards asking forgiveness. One who does not choose to forgive his brother must not hope to have his prayers heard; and he who never chooses to ask for forgiveness, or does not ask it with his whole heart, has no right to remain in a monastery, even if he be not ejected from it. Wherefore be sparing in the use of hard words; which should your mouths have uttered, be not slow to bring forth remedies out of the very mouth that inflicted the wounds. When, however, the necessity of discipline constrains you to the use of hard words in the correction of character, it is not required of you that you should ask pardon of those who are subject to you, even though you feel yourselves that you have been too harsh; lest, while humility is unduly maintained, the force of government should be impaired with those who ought to be subject to you. Yet forgiveness must be asked from the Lord of all, who knows with what kindness you love even those whom you reprove too severely. For your love for one another ought not to be carnal, but spiritual.

Sabbato. Capitulum septimum.

Preposito tamquam patri obediatur¹; multo magis presbitero qui omnium vestrum curam gerit. Vt ergo cuncta ista seruentur, et, si quid seruatum minus² fuerit, non negligenter pretereatur, sed ut emendandum³ corrigendumque curetur, ad prepositum precipue pertinebit ut⁴ ad presbiterum, cuius est apud vos maior auctoritas⁵, referat quod modum vel vires eius excedit. Ipse vero qui vobis preest non⁶ se existimet potestate dominante sed caritate seruiente felicem. Honore coram vobis prelatus sit vobis; timore eorum deo substratus sit pedibus vestris. Circa omnes se ipsum bonorum operum prebeat exemplum. Corripiat inquietos, consoletur pusillanimes, suscipiat infirmos, paciens sit ad omnes. Disciplinam libens habeat, metuendus⁷ imponat. Et quamuis vtrumque sit necessarium, tamen plus a vobis amari appetat quam timeri; semper cogitans Deo se pro vobis redditurum esse rationem. Vnde vos magis⁸ obediendo non solum vestri sed etiam⁹ ipsius miseremini, qui¹⁰ inter vos quanto in loco superiore tanto in periculo maiore versatur.

Donet dominus ut obseruetis hec omnia [cum dilectione]¹¹ tanquam spiritualis pulchritudinis amatores, et bono Christi odore de bona conuersatione fragrantés, non sicut serui sub lege, sed sicut liberi sub gracia constituti. Vt autem vos in hoc libello tanquam in speculo possitis inspicere, ne per obliuionem aliquid negligatis, semel in septimana vobis legatur. Et vbi vos inueneritis ea que scripta sunt facientes, gracias agite domino bonorum omnium largitori. Vbi autem sibi quicunque vestrum viderit¹² aliquid deesse, doleat de preterito, caueat de futuro, orans ut et debitum dimittatur, et in temptationem non inducatur.

Explicit regula sancti patris nostri Augustini.

¹ obediatur, honore servato ne in illo offendatur Deus, Aug.

² non, Aug.

⁴ pertinet ita ut, Aug.

⁶ ipsa vero non, Aug.

⁸ unde magis, Aug.

¹⁰ quia, Ed. Benedict. Aug.

¹² videt, Ed. Benedict. Aug.

³ sed emendandum, Aug.

⁵ presbiterum qui vobis intendit, Aug.

⁷ metuens, Ed. Benedict. Aug.

⁹ verum etiam, Aug.

¹¹ omitted in MS.

Saturday. Chapter the seventh.

Obey him who is set over you like a father; much more the presbiter who bears the charge of all of you. In order that all these precepts may be observed, and, if any one of them be less observed, that it may not be carelessly disregarded, but considered as something to be amended and corrected, it will be the chief duty of him who is set over you to refer anything extraordinary or beyond his power to the presbiter, whose authority is greater among you. Let not him who is over you consider himself fortunate in power that governs, but in charity that obeys. In honour before you let him be preferred before you; in fear before God let him be set beneath your feet. Let him shew himself to all as a pattern of good works; let him restrain the unruly, console the faint-hearted, support the weak, be patient with all; let him be cheerful in accepting correction; authoritative in inflicting it. And though both be necessary, yet let him be more anxious to be loved by you than to be feared, always remembering that he must render account to God for you. Wherefore you, in your more complete obedience, are to feel compassion not merely for yourselves, but for him, for the loftier his station, the greater his danger.

May the Lord grant that you keep all these precepts lovingly, as lovers of spiritual beauty, and in good conversation fragrant with a sweet savour of Christ, not as servants under the law, but as children under grace. Moreover, in order that you may be able to see yourselves in this little book as in a mirror, let it be read to you once in every week, lest through forgetfulness you neglect anything. And when you find yourselves doing what is written down, return thanks to the Lord, the giver of all good things. When, however, any one of you sees that he has fallen short in anything, let him grieve for the past, and be watchful for the future, praying that his debt may be forgiven him, and that he be not led into temptation.

Here endeth the Rule of our holy Father Augustine.

REGULA SECUNDA.

I. Ante omnia, fratres charissimi, diligatur Deus, deinde et proximus, quia ista praecepta principaliter nobis sunt data. Qualiter autem nos oportet orare vel psallere, describimus: id est in matutinis dicantur Psalmi III, LXII, VI, et LXXXVIII, cum debitis antiphonis, versibus et responsoriis. Ad primam et tertiam dicantur sui psalmi, antiphonae duae, lectiones duae. Simili modo ad sextam et nonam dicantur sui psalmi, cum debitis responsoriis et antiphonis. Hoc idem in vespers et completoriis servetur. Ad lucernarium autem psalmus, responsorium unum, antiphonae tres, lectiones tres. Et tempore opportuno post lucernarium omnibus sedentibus legantur lectiones. Nocturnae autem orationes mense novembri, decembri, januario, et februario, antiphonae duodecim, psalmi sex, lectiones tres. Martio, aprili, septembri, octobri, antiphonae decem, psalmi quinque, lectiones tres. Maio, junio, julio, et augusto, antiphonae octo, psalmi quatuor, lectiones tres.

II. Operentur a mane usque ad sextam, et a sexta usque ad nonam vacent lectioni, et ad nonam reddant codices. Et postquam refecerint, sive in horto, sive ubicumque necesse fuerit, faciant opus usque ad horam lucernarii. Nemo sibi aliquid vindicet proprium, sive in vestimento, sive in quacumque re. Apostolicam enim vitam optamus vivere. Nemo cum murmure aliquid faciat, ut non simili iudicio murmuratorum pereat: fideliter obediant: patrem suum honorent post Deum: Praeposito suo deferant sicut decet sanctos: sedentes ad mensam taceant audientes lectionem: si autem aliquid opus

SECOND RULE.

I. Before all things, dearest brethren, let God be loved, then your neighbour also ; for these be the commandments that are chiefly given to us. In what manner, however, it becomes us to pray or to sing, we set forth : that is, at Mattins let Psalms iii., lxii., vi., and lxxxviii. be said, with the appointed antiphons, verses, and responds. At Prime and Terce let the proper psalms be sung, with two antiphons, and two lessons. Similarly at Sext and at None let the proper psalms be said, with the appointed responds and antiphons. Let this same custom be observed at Evensong and at Compline. At the *Lucernarium* let one psalm be used, one respond, three antiphons, three lessons ; and at a convenient hour after the *Lucernarium*, let lessons be read, all sitting. Nocturnal prayers are to be used in the months of November, December, January, and February, with twelve antiphons, six psalms, three lessons. In March, April, September, October, ten antiphons, five psalms, three lessons. In May, June, July, and August, eight antiphons, four psalms, two lessons.

II. Let them work from morning till Sext, and from Sext to None let them have leisure for reading, and at None let them return their books. After their meal, let them work in the garden, or wherever it may be needful, until the *Lucernarium*. Let no one claim anything as his own, whether in clothes, or in anything else, for we desire to lead an apostolic life. Let no one grumble while he does any work, lest he perish with the condemnation appointed for grumblers ; let them obey faithfully ; let them honour their father next after God ; let them obey him who is set over them as becometh saints ; while sitting at table let them be silent and listen to the reading ; let him also who is set over them bestir himself, if there be any need for his intervention.

fuerit, Praepositus eorum sit sollicitus. Sabbato et Dominica, sicut consuetudo est, qui volunt vinum accipiant. Si opus fuerit ad aliquam necessitatem monasterii mitti, duo eant. Nemo extra monasterium sine praecepto manducet neque bibat; non enim hoc ad disciplinam pertinet monasterii. Si opera monasterii mittantur fratres vendere, sollicite observent ne quid faciant contra praeceptum, scientes quia Deum exacerbant in servis ipsius: sive aliquid emant ad necessitatem monasterii, sollicite et fideliter ut servi Dei agant. Otiosum verbum apud eos non sit. A mane ad opera sua sedeant: post orationem tertiae eant similiter ad opera sua. Non stantes fabulas contexant, nisi forte aliquid sit pro utilitate animae: sed sedentes ad opera taceant, nisi forte necessitas operis exegerit ut loquatur quis. Si quis autem non omni virtute, adjuvante misericordia Dei, haec conatus fuerit implere, sed contumaci animo despexerit; semel atque iterum commonitus, si non emendaverit, sciat se subjacere disciplinae monasterii sicut oportet: si autem talis fuerit aetas ipsius, etiam vapulet. Haec autem in nomine Christi fideliter et pie observantes, et vos proficietis, et nobis non parva erit laetitia de vestra salute. Amen. Haec sunt quae ut observetis praecipimus in monasterio constituti. Primo, etc.

On Saturday and Sunday let those who choose take wine as is customary. If necessary business of the monastery require some one to be sent forth, let two go. Let no one eat or drink outside the monastery without leave, for this is an infringement of monastic discipline. If brethren be sent to sell articles made in the monastery, let them be specially careful to do nothing in contravention of the order given to them, knowing that they anger God in His servants; if they buy anything for the needs of the monastery, let them do it carefully and faithfully as servants of God. Let there be no idle word among them. From morning let them sit at their work; after prayers at Terce let them go in a similar way to their work. Let them not stand about and weave fables, unless it chance to be something to profit the soul; but let them sit at their work in silence, unless the need of the work constrain some one to speak. Should anyone not do his best in all zeal, with the aid of God's mercy, to fulfil these precepts, but despise them in a contumacious spirit; after being once and again admonished, if he make not amendment, let him know that he is liable to the discipline of the monastery as is appointed; moreover, if his age should be suitable for it, let him even be beaten. If, however, you keep these precepts faithfully and piously in the name of Christ, you will both profit yourselves, and we shall have no small joy in your salvation. Amen.

These therefore are the precepts, etc. [as in the former Rule].

THE BOOK
OF
OBSERVANCES
ACCORDING TO THE
RULE OF S. AUGUSTINE.

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Libellus de obseruanciis regularibus. i.

Regulariter uiuentes regulares scire debent obseruancias. Qui enim in ignorancie tenebris ambulant nesciunt quo uadant. Qui per uiam gradiuntur quam ignorant quamuis inuiti aliquociens errant. De israelitis quidem legitur quod errantes in solitudine in inaquoso uiam ciuitatis habitaculi non inuenerunt. Ne igitur errandi facultas tribuatur, uia recta cum suis semitis addiscatur, vt ambulantes in eis recto tramite perueniant in ciuitatem habitacionis.

De uiis ierusalem terrestris. ij.

Multe sunt uie a diuersis partibus mundi que ducunt ad ciuitatem sanctam ierusalem terrestrem: uidelicet ab oriente et occidente, septentrione et meridie. Per istas uias gradiuntur diuites et pauperes, nobiles et ignobiles, fortes et debiles, ceci et uidentes, claudi atque currentes. Omnes quidem ad ipsam perueniunt ciuitatem, si tamen pro modulo suo incedentes uiam rectam non derelinquant. Quidam autem celerius, quidam uero tardius in ipsa ciuitate hospitantur, et pro modulo suo singuli post laborem recreantur, et dormiunt securi. Sunt et alii qui uiam rectam que ducit ad ciuitatem tenere nolunt; per campos discurrunt, sepes transeunt. In inuio et non in uia ambulant, et quamvis multum laborent, quia tamen uiam rectam non tenent, adueniente noctis tempore ad ipsam ciuitatem peruenire non possunt. Vnde fit ut receptaculum securum non inuenientes quamuis inuiti incidunt in latrones, et plagis impositis spoliati in tenebris, ibi remanent semiuiui relictii. Et tunc in penis incipiunt penitere, et suam stulticiam quamuis frustra recognoscere quod, dum lucem haberent, per uiam rectam ambulare noluerunt.

1. *A short treatise on Observances in accordance with a Rule.*

Those who live according to a Rule should know the Observances pertaining to that Rule, for those who walk in the darkness of ignorance know not whither they are going. Men who walk along an unknown way occasionally go wrong in spite of themselves. We read of the Israelites that they went astray in the wilderness, in a land where no water was, and found not the way of the city of their habitation. Therefore, to prevent any occasion of going wrong, let the straight way, with its byways, be learnt, that men who walk therein may be brought along a right path to the city of their habitation.

2. *Of the ways that lead to the earthly Jerusalem.*

There are many ways from different parts of the world that lead to the holy city, the earthly Jerusalem, namely, from east and west, north and south. Along those ways walk rich and poor, nobles and commoners, strong and weak, blind and those who see, lame and those who can run. All these reach the city, if, proceeding according to their capacity, they stray not out of the right way. Some more speedily, others more slowly, find lodging in the city, and each, according to his capacity, refreshes himself after his toil, and sleeps in security. Others there are who will not keep the straight way that leads to the city. They run hither and thither over the fields; they leap over hedges; they walk where there is no way instead of in the way, and, though they may toil greatly, yet, because they keep not the straight way, when night comes on they cannot reach the city. Whence it comes to pass that, finding no place of safety to rest in, in despite of themselves they fall among thieves, and after having been beaten and robbed in the darkness, are left half dead. Then in their troubles they begin to repent, and to acknowledge, when too late, their folly in refusing to walk, whilst it was still daylight, along the straight way.

De uiis ierusalem supracelestis. iii.

Sic sic, fratres karissimi, multe sunt uie que ducunt ad ciuitatem sanctam ierusalem supracelestem que uisio pacis interpretatur. Ad quam quicumque perueniunt, securi in eadem sine fine quiescunt. Aufugiet enim ab eis dolor et tristitia, labor, metus et inercia, paupertas et penuria, lassitudo et angustia, fames, sitis, et miseria, et cuncta ipsis aduersancia. Est enim ciuitas illa omni gaudio plena et omnimodis malis aliena. Huius uias ciuitatis id est ierusalem supracelestis ingrediuntur multi a diuersis mundi partibus per suscepcionem habitus sancte religionis, facientes uotum professionis; uidelicet castitatis, obediencie, et paupertatis. Multi quidem eligunt regulam arciolem, cibum parciorem, habitum asperiolem. Alii uero regulam laxiorem, cibum delicaciorem, et habitum molliorem. Sed si in uocatione qua uocauit eos dominus permaneant, et regulariter uiuant, nec a uia recta diuertant, de die in diem pro modulo suo bonis operibus insudantes, ad celestem patriam mente et desiderio hanelantes, non comprehenduntur a tenebris nec a spiritualibus inimicis, set securi perueniunt ad illam ciuitatem in qua post labores et erumpnas perpetuam recipiunt felicitatem. Ceteri uero qui uiam rectam per ingressum religionis siue arcioris siue laxioris ingrediuntur, ibique ad seruiendum deo per professionis uotum astringuntur, et postea uiam regularem deserentes per campos uoluptatum carnalium lasciuientes, sepes obseruacionum claustralium confringentes, in inuio et non in uia regulari gradientes, iocis, nugis, trifis, ociis, dissolutionibusque uacantes, preocupati tempore noctis id est hora mortis, ad ingressum huius ciuitatis peruenire non ualentes, incidunt in latrones id est demones, per quos non tantum spoliati plagis impositis semiuiui relinquantur, set eternis cruciatibus sine fine mancipantur. Et tunc quamuis frustra incipiunt penitere, quod dum poterant per uiam rectam noluerunt ambulare.

3. *Of the ways that lead to the heavenly Jerusalem.*

In the same manner, dearest brethren, there are many ways that lead to the holy city, the heavenly Jerusalem, which is, being interpreted, the vision of peace. Those who reach it, can rest therein in a security which has no end. For grief will fly away from them, and sadness, toil, fear and cowardice, poverty and want, weariness and perplexity, hunger, thirst, and misery, and all things that are hostile unto them. For that city is full of all joy, and devoid of evil of every sort. Many there are, from different parts of the world, who enter upon the ways that lead to this city, the heavenly Jerusalem, by putting on the habit of holy religion, and taking the vow of profession—namely to be chaste, obedient, and poor. Many choose a strict Rule, scanty food, coarse dress; others a less severe Rule, more delicate food, and softer dress. If, however, they abide by the calling wherewith the Lord has called them, and live in obedience to their Rule, straying not out of the straight way, day by day striving after good works according to their capacity, longing with all their mind for their heavenly fatherland, neither darkness nor ghostly enemies can overcome them, but they reach in safety that city, wherein, after toil and trouble, they attain unto eternal happiness. Others, however, who enter upon the straight way by becoming members of some Order, be it strict, or be it lax, and are bound therein to serve God according to the vow of profession, and afterwards turn aside from the way of their Rule, running riot over the fields of carnal pleasure, breaking down the hedges of conventual observance, walking over ground where there is no way rather than in the way prescribed by their Rule, finding time for amusements, jests, trifles, idleness, and dissolute pleasures, overtaken by night-fall, that is, by the hour of death, with no strength to reach the gate of this city, fall among thieves, that is, among demons, by whom they are not merely stripped and beaten and left half dead, but are handed over to eternal tortures. Then, though in vain, they begin to repent that, whilst they were able, they had not chosen to walk along the straight way.

Discant igitur religiosi non tantum hii uel illi set omnes et singuli cuiuscumque fuerint habitus uel professionis, provincie seu regionis, dignitatis uel ordinis, discant, inquam, et teneant uiam rectam que ducit ad ciuitatem, non ad uanitatem set uiam sue uocationis ad quam uocauit eos spiritus sanctus, in qua Dominus Jhesus Christus est dux itineris et largitor remuneracionis, id est ad ciuitatem sanctam ierusalem supracelestem que dicitur uisio pacis; vbi est eterna felicitas et pacis non erit finis.

Que sit uia canonicorum regularium. iiij.

Cum describantur multe uie que ducunt ad ciuitatem sanctam ierusalem supracelestem, restat uidere que sit illa per quam canonici regulares ambulant, ut ad ipsam ciuitatem perueniant.

Via canonicorum regularium est regula beati Augustini yponiensis episcopi, doctoris precipui, defensoris ecclesie catholice contra hereticos robustissimi, et in contemplacione sancte trinitatis supra humanam estimacionem feruentissimi. Hanc pro certo regulam quotquot amant et sequuntur uiam tenent regiam, atque Christi sancto ductu redeunt ad patriam. Hanc regulam beatus Augustinus instituit et secundum ipsam regulam ipsemet uiuere cepit. Ad uiuendum communiter fratres adunauit, et usque ad infirmos regule sue rigorem temperauit. Ad impotenciam noluit magister pius in uirga ferrea discipulos artare, sed tanquam spiritualis pulchritudinis amatores per regulam laxiorem ad portum salutis inuitare.

Et ne canonici regulares oberrent a regula, adduntur eis regulares obseruancie ab antiquis patribus antiquitus tradite, et per omnes fines terre inter sanctos patres approbate.

Let all who have taken upon themselves the religious life—not merely these or those, but all and each, of whatever habit, profession, district, region, dignity, or order—let them find out, I say, and walk steadily in, the way that leads to their city, and not to vanity—the way of their calling to which they have been called by the Holy Spirit—wherein the Lord Jesus Christ is their guide and their rewarder—the way to the holy city of Jerusalem above the heavens, which is called the vision of peace; where there is eternal happiness, and where peace shall have no end.

4. *What is the way of Canons Regular.*

Whereas many ways are described that lead to the holy city of Jerusalem above the heavens, it remains to be seen what is that road along which Canons Regular walk in order that they may reach the same city.

The road of Canons Regular is the Rule of blessed Augustine, Bishop of Hippo, a doctor of eminence, a most vigorous defender of the Catholic Church against heretics, and in contemplation of the Holy Trinity one who surpassed human belief in the fervour of his devotion. Of a surety all who love and obey this Rule are proceeding along a highway, and under the holy guidance of Christ are returning to their fatherland. This Rule was instituted by blessed Augustine, and he himself began to live in accordance with it. He collected brethren to live a common life, and tempered the severity of his Rule so as to include even those who were in bodily sickness. This loving teacher had no wish to confine his disciples within an iron fence beyond what they could bear, but, by the help of a less severe Rule, to induce them to enter the harbour of salvation as lovers of spiritual beauty.

Further, lest Canons Regular should wander away from the Rule, there are given to them in addition Observances in accordance with it, handed down from remote ages by ancient fathers, and approved among holy fathers in all quarters of the world.

Quid prosint observancie regulares. v.

Dicit aliquis, Nonne regula beati augustini sufficit cum sit plana et a uiro doctissimo edita? vt quid ergo adduntur observancie regulares? Set sciendum quod sicut in ueteri testamento post legem moysaycam datam in tabulis lapideis que scripte erant digito dei, fuit doctrina prophetarum necessaria, que peccata populi per supplicia compesceret et ad seruiendum deo uiuenti commoneret; et sicut in nouo testamento post euangelium christi datum, in quo christiane religionis ordo et perfecte sanctitatis doctrina traditur, epistole pauli, petri, iohannis, et iacobi subsecute sunt, vt ecclesiam dei contra hereticas prauitates premunirent, et post futuras questiones excluderent, et uicia cotidie nascencia resecarent; sic itaque post regulam beati augustini canonicis regularibus editam necessarie erant traditiones patrum antiquorum, vt qui unum habitum, vnam regulam et vnam habent professionem, vnam in regularibus obseruanciis haberent conformitatem, et in extirpandis uiciis certam speculacionem. Liquet ergo quod necessarie sunt traditiones patrum, non inquam modernorum capitulo generali presidencium quorum statuta de facili eduntur, et eadem facilitate respuuntur; sed traditiones patrum antiquorum que in cismarinis, in transmarinis partibus per canonicos regulares dignum deo prestant obsequium. De quibus tradicionibus, id est regularibus obseruanciis, quedam, que magis necessarie uidentur, in hoc libello per capitula continentur.

De ueneratione prelati. vj.

Regula dicit: *honore coram uobis prelati sit uobis; timore coram deo substratus sit pedibus uestris.* Prelatum appellat patrem monasterii qui in spiritualibus et temporalibus plenam habet potestatem. Alio modo uocat ipsum *presbiterum*, ad-

5. *Of the advantage of Observances in accordance with a Rule.*

Some one will say : "Is not the Rule of blessed Augustine sufficient, seeing that it is plain, and set forth by a man of the greatest learning? For what purpose then are Observances in accordance with the Rule added to it?" You must know, however, that as in the Old Testament, after the Law of Moses given on tables of stone written by the finger of God, the teaching of the prophets was necessary to restrain the sins of the people by punishments, and to exhort them to serve the living God ; and as in the New Testament, after the Gospel of Christ, in which is set forth the order of the Christian religion, and a teaching of perfect holiness, there follow the epistles of Paul, Peter, John, and James, for the purpose of defending the Church of God against heretical wickedness, shutting the door against subsequent differences of opinion, and lopping off vices that are of daily occurrence : so therefore, after the publication of the Rule of blessed Augustine to his Canons Regular traditions of ancient fathers were necessary, in order that those who have one dress, one Rule, and one profession, might have one conformity in their regular observances, and a safe watch-tower in their battle against vice. It is plain, therefore, that traditions of elders are necessary, I do not mean of those who at the present day preside over a General Chapter, for their statutes are easily published, and as easily repealed ; but traditions of elders of ancient date which on this side of the sea, as well as on the other, shew due reverence to God by means of Canons Regular. Of these traditions, or, in other words, Observances in accordance with the Rule, those which seem to be of more binding obligation are set forth in chapters in this treatise.

6. *Of the reverence due to the Prelate.*

The Rule says : *in honour before you let him be preferred before you ; in fear before God let him be set beneath your feet.* Here by him who is preferred (the Prelate), the Rule means the father of the monastery, who in spiritual and temporal things has full authority. Otherwise it calls him *Presbyter*,

dens *qui omnium uestrum curam gerit*. Prelatus igitur in omni loco ab omnibus summa reuerencia honorari debet. Itaque in primo capitulo quod tenebit postquam fuerit installatus, omnes obedientiarii clauas suas ante pedes eius prostrati ponere debent. Quibus iubebit ut eas resumant donec siqui de suis obedientiis remoueri debeant uel mutari plenius cognoscat. In quocumque loco prelatus fuerit, siue stans siue sedens, preterquam in dormitorio, nullus coram eo transire debet, qui non reuerenter inclinet. Quod si fratres alicubi sederint, et ipse superuenerit, assurgere debent, nec sedeant, donec ipse sedeat, uel eos sedere precipiat; vbicumque transierit coram eis, assurgere debent et inclinare, et stantes permanere, donec ipse pertranseat, nisi scribant uel huiusmodi operibus sint intenti. Tunc enim sedentes de sedibus suis ei humiliter inclinabunt. In capitulo, per medium conuentum transeunti, assurgere debent et inclinare, et stare donec sedeat. Si tamen, quando intrauerit, proni fuerint, sufficit illa inclinacio. Quicumque ei librum uel aliud aliquid ei attulerit inclinare debet. Quodsi in ecclesia uel in capitulo aspersorium uel turribulum, sigillum, litteram, stolam, fiolam cum uino uel aqua, aut cetera huiusmodi ad diuinum officium pertinencia ei [in] manum dederit uel ab eo acceperit, osculari manum eius debet. Si quis ei sedenti secretum aliquid intimare uoluerit uel ab ipso audire debuerit, nisi sacerdos fuerit genu flexo id faciat. Si quis eum stantem uel sedentem osculari debet, prius genuflectat, deinde ad eius osculum se erigat vbicumque sederit. Nullus, exceptis sacerdotibus, iuxta eum sedere presumat, set ad pedes eius sedeat, nisi iusserit ut iuxta eum sedere debeat. Tunc autem inclinatus iuxta eum sedere debet.

Obseruare quoque omnes debent ut maxime coram eo in omni conuersacione sua ordinate se habeant, et nunquam contra modestiam aut disciplinam uerba proferre presumant.

adding: *who bears the charge of all of you.* The Prelate therefore should in all places be honoured with the most profound respect by all. So, in the first Chapter that he shall hold after his installation, all the officers are to prostrate themselves before him, and lay their keys at his feet. He is to bid them resume them until he decide, on fuller investigation, whether any ought to be removed from their offices, or changed. Wherever the Prelate may be, whether standing or sitting, except in the Dorter, no one ought to pass in front of him without reverently bowing. Should the brethren be seated anywhere, and he enter, they ought to rise, and not sit down again till he himself sit down, or tell them to do so. In whatever place he passes before them they ought to rise and bow, and remain standing till he has passed through them, unless they should be occupied in writing or such like works. On such occasions, while still sitting, they will humbly bow to him from their seats. In Chapter, when he passes through the midst of the convent, they ought all to rise and bow and remain standing till he sits down. If, however, at the moment of his entrance their heads should have been bent towards the ground, that act of bowing is sufficient. Whoever brings him a book, or anything else, ought to bow. When any one in Church or in Chapter hands to him, or receives from him a sprinkler, a censer, a seal, a letter, a stole, a cruet of wine or water, or any thing else appertaining to Divine Service, he should kiss his hand. When he is seated, should anyone wish to whisper a secret to him, or receive one from him, let him bend his knee as he does it, unless he be a priest. If any one should have to kiss him, whether he be standing or sitting, let him first bend the knee, and then, in whatever place he be sitting, let him rise to receive his kiss. Let no one, unless he be a priest, presume to sit by his side, but at his feet, unless bidden by the Prelate to sit beside him. Then he must bow as he takes his seat beside him.

Moreover, all should be careful, especially when he is present, to behave with seemliness; and they should never presume to utter words that are indiscreet or that offend against discipline. If by chance any one should, in his con-

Quod si forte in loquendo aliqui modum excesserint quem ille tacere preceperit, nullo modo amplius loqui presumat.

Sibi soli repositum est ut quecumque grauiora punienda fuerint, eius iudicio reseruentur. Ipse sedens nulli fratri ad se uenienti assurgere debet. Scribens uel quicquam operis faciens ad eum uocatus sine mora uenire debet: ad prandium cum eo uocatus fecte se excusare non debet, nec post prandium, nisi accepta ab eo licencia, recedere. Si de aliqua consuetudine fiat altercacio, quod ipse diffinierit, teneatur.

Quociens ad primam uel completorium fuerit, ipse confessionem dicit et absolucionem facit. Ad missas quoque priuatas, si presens fuerit, idem facit; et qui missam celebrat benedictionem ante euangelium ab eo recipit.

Sibi soli, quando in refectorio comedit, quod sibi placuerit foris mittere licet. Sine eius licencia, nullus secularis uel religiosus extraneus introducatur. Extra refectorium comedens, si alicui fratri caritatem suam miserit, ipse frater, quasi ipsum presentem uideret, profunde inclinare debet. Si alius mittat, quod ei mittitur ille frater mittere debet presidenti.

Si prelatus alicui obedienciam tradere uoluerit, quamuis insufficienciam suam ueraciter poterit allegare, frater non tamen debet eam refutare pertinaciter, si prelatus in sua sententia persistat. Iussio eius tante auctoritatis omnibus esse debet ut quicquid ille preceperit, dum tamen non contra deum, nullus negligere uel differre presumat. Ipse solus obedienciarior instituit et deponit. Nouicios recipit, induit; professos facit, et eis magistrum assignat, et seruicio reddito cordetenus ipsos absoluit, et ordinare facit. Ad septimanam ex integro in conuentu faciendam in tabula non scribitur.

versation, have exceeded proper limits, and been bidden by him to be silent, he must on no account presume to say another word.

To him alone is entrusted the decision as to the punishment of the more serious offences. When he is seated he ought not to rise from his seat to any brother who comes to him. A brother who is called to him when writing or engaged in any work ought to come without delay. A brother who is invited to dine with him ought not to proffer a feigned excuse ; nor ought he to leave after dinner unless the Prelate have given him leave. Should a controversy arise about any custom, his decision should be regarded as final.

Whenever he is present at Prime or Compline he says the Confession and performs the Absolution. At private Masses he does the same, when present, and the celebrant receives the blessing from him before the Gospel.

He alone, when he eats in the Frater, is allowed to send out whatever he pleases. Without his permission no secular, and no brother belonging to another house or order, may be admitted. When he eats without the Frater, should he send his charity—[a plate of food by way of charity]—to any brother, the brother to whom it is sent ought to make a low bow, as though he were in his very presence. Should any one else send this, the brother who receives it ought to send what is sent to him to the president.

If the Prelate should wish to confer an office on any one, the brother selected, even though able truthfully to urge his own incapacity, ought not to decline it obstinately, if the Prelate persist in his opinion. His command ought to possess such a weighty authority over all that no one should presume to neglect or to defer whatever he has directed, provided it be not against God. He alone appoints and removes the officers. He receives the novices, clothes them in the conventual habit, admits them to the Order, assigns to them a master, and when their service has been heartily performed, gives them absolution, and causes them to be ordained. His name is not entered on the table for keeping a whole week in convent.

Ad missam suam priuatam specialiter ei uestimentum honestum debet preparari, et altare ad quod cantare uoluerit honestius solito debet ornari. Duo quoque cerei ad missam eius ardeant, nisi cantet pro defunctis, et tunc sufficiat unus. Quando foras procedit, si sibi placuerit, plenarium uestimentum cum toto apparatu ad missam necessarium secum portari facit, quod nec suppriori licet nec alicui inferiori nisi forte uocatus fuerit ad aliquem amicum tumultandum.

Ipsa presente nullus frater debet clausum monasterii exire sine eius uoluntate. Infra clausum euntes fratres uel ad grangias, sartrinum, gardinum, uel ad ceteras officinas, quamuis a suppriori licenciam acceperint, superueniente prelato ei debent inclinare, et ab eo licenciam querere, et licenciam prius obtentam ei indicare.

Hiis igitur et huiusmodi reuerenciis honorari debet prelatus cum humilitate subditorum; ipse uero timore coram deo substratus sit pedibus eorum.

De conuersacione prelati. vij.

Regula dicit: *Ille qui uobis preest non se existimet potestate dominante, sed caritate seruiente, felicem.* Prouidere debet prelatus ut circa omnes et in omnibus seipsum bonorum prebeat exemplum, nec accepta abutatur potestate, nec tepidus sit uel remissus in commissi sibi gregis conuersacione. Non enim honorem habere debet sine onere. Culmen quidem ascendit honoris, sed incumbit ei pondus magni laboris, et secundum Regulam *quanto in loco superiore, tanto in periculo maiore uersatur.* Magnam quidem sollicitudinem habere debet prelatus ut sic spiritualibus intendat quod in temporalibus non torpescat; et sic esse sollicitus in temporalibus ut spiritualia non derelinquat. Et in omni disciplina regularis obseruancie tanto magis se ipsum debet cohibere, quanto alium supra se nullum habet a quo possit cohiberi. Non enim ideo prelatus est ut discipline claustrali subiectus non

For his private Mass a comely vestment should be specially prepared for his use ; and the altar at which he chooses to celebrate should be ornamented with more than usual comeliness. Moreover, two tapers are to be lighted for his Mass, unless he celebrate for the dead, when one should suffice. When he goes abroad he can have carried with him, if he choose, a complete set of vestments, with all their appliances, required for the celebration of Mass ; a privilege which is granted neither to the Sub-Prior, nor to any inferior unless he happens to be summoned to bury a friend.

When he is present no brother should leave the precinct of the monastery without his permission. Within the precinct the brethren who go either to the granges, the tailor-house, the garden, or the other offices, though they have received permission from the Sub-Prior, should bow to the Prelate, if he come in, and ask leave of him, and intimate to him the permission they had previously obtained.

With these and the like tokens of respect the Prelate ought to be honoured in all humility by those over whom he presides ; in fear before God, however, he should be set beneath their feet.

7. *Of the behaviour of the Prelate.*

The Rule says : "*Let not him who is over you consider himself to be fortunate in power that governs, but in charity that obeys.*" The Prelate ought to be careful that in respect of all persons and in all things he exhibit himself as an example of what is good ; that he neither abuse the high office he has undertaken, nor be lukewarm or remiss in his behaviour towards the flock entrusted to him. For he ought not to have honour without trouble. It is true that he has mounted to the highest point of honour ; but he has to bear a great and weighty toil ; and, according to the Rule, *the loftier his station, the greater his danger.* The Prelate ought to be specially careful to attend to spiritual things in such a way that he be not dull in temporal things ; and to be careful about temporal things in such a way that he neglect not spiritual things. Moreover in the whole discipline of

sit, set sic se aliorum magistrum esse cognoscat ut regulam ipsam debeat habere magistram. Igitur in subueniendo patrem, in erudiendo dōctorem ita se pre ceteris constitutum intelligat ut tamen in operando se studeat ceteris semper in obseruanciis regularibus conformare, laborantes supportare, infirmantes uisitare, ociosos increpare, sompnolentos excitare, et omnium fratrum mores et actus affectu paterno inuestigare; semper cogitans deo se pro eis redditurum esse rationem. Horas canonicas, quantum a curis exterioribus expediti potuerit, non negligat; precipue capitulo, magne misse, et collacioni, nunquam deesse debet, nisi causa rationabili prepeditus fuerit. Horas quoque silencii quantum possibile est custodire debet, quia non decet ipsum, aliis in quiete et silencio se cohibentibus, uacare superfluis confabulationibus, aut inquietudini operam dare. In dormitorio cum ceteris dormire, in refectorio comedere, et singulis locis gregi suo personam suam debet representare. Cirtam suam debet prelatus facere intra officinas et extra. Quis enim ociis uacabit uel inordinatis motibus operam dabit? quis eciam horis canonicis abesse poterit, si pastorem suum et prelatum presentem prospexit?

Prelatus ad septimanam tenendam non scribitur in tabula. Sunt tamen dies in quibus ad eum pertinet serui-
cium. In omnibus dupplicibus festis et supra utrasque uesperas et matutinas et magnam missam dicit. In dominica quoque palmarum, et in uigilia pentecostes, solummodo officium misse ad eum pertinet. In cena domini, parasceue, et sabbato sancto, cum officio misse ipse matutinas dicit. In aniuersariis priorum, et sollempnibus uigiliis mortuorum, ad ipsum pertinet officium cum missa. In festis eciam duppli-

regular observance he ought to put a greater restraint upon himself, inasmuch as he has no one over him by whom he can be controlled. For he is not Prelate to the intent that he be not subject to claustral discipline, but that he recognise himself as master of others only so far as to admit the Rule itself as mistress over himself. In giving help he should be a father, in giving instruction a teacher. He is to understand that he is set over the rest on condition that in doing his work he shall be careful always to conform himself to the rest in the matter of the observances in accordance with the Rule; to help those who are striving, to visit the sick, to stimulate the indifferent, to rouse the sleepy, and to study with paternal solicitude the character and actions of all the brethren, always remembering that he will have to render account of them to God. He should not neglect the canonical Hours so far as he can keep himself free from external cares. Above all things he ought never to be absent from Chapter, High Mass, and Collation, unless prevented by good reason. He ought, as far as possible, to observe the hours of silence, because it is not becoming that he, while others are restraining themselves in quiet and in silence, should find leisure for idle talk, or give himself up to distraction. He ought to sleep with the rest in the Dorter, to eat with them in the Frater, and in all places to exhibit himself to his flock. The Prelate ought to make his round within and without the offices; for who will then find time to be idle, or give way to disorderly impulses? who, moreover, can absent himself from the Canonical Hours, if he foresees that his pastor and Prelate will be present at them?

The name of the Prelate is not to be entered on the table for the keeping of a week. There are, however, certain days on which the service belongs to him. On all double feasts and more, he says first and second Evensong, Mattins, and High Mass. On Palm Sunday, and on Whitsun-eve, only the duty of saying Mass belongs to him. On Maundy Thursday, Good Friday, and Easter Eve, he is to say Mattins as well as Mass. On the anniversaries of Priors and on solemn Vigils of the dead, the service, together with the Mass, belongs to him. Moreover, on double feasts and more, he is

cibus et supra ad sextum responsorium ponitur semper et ad nonam lectionem¹ excepto festo omnium sanctorum in quo primam leccionem legere et secundum responsorium cantare consuevit.

Prelatus cymbalum percutere non debet, nec eciam sonitum facere in dormitorio ad excitandum fratres. In hiis enim, siue presens fuerit prelatus siue absens, subprior ei subseruit. In aliis officiis ecclesiasticis, absente prelato, eius uice fungitur secundum quod inferius dicitur.

De labore prelati in temporalibus. viij.

Quia ad prelatum pertinet iura ecclesie sue defendere, dispersa congregare, et que sunt necessaria prouidere, oportebit illum frequenter circa huiusmodi laborare. Quociens autem extra monasterium proficisci debet, si fieri potest ante recessum suum, uel per se, uel per alium, uel si ante non potest, saltem post reuersionem suam, itineris sui causam fratribus in capitulo intimare debet. Cum uero benedictionem iturus uel denuo rediens acceperit, fratres qui cum eo proficiscuntur non a latere ipsius, set post eum stare uel iacere debent. Prelatus qui unum habet regere conuentum uel minus quam duos ad obsequium et solacium in itinere unum secum debet habere canonicum. Qui uero duos uel tres conuentus habet, duos canonicos secum in itinere sufficit habere; et ipsi quidem alicubi diuertere sine ejus non debent licencia speciali. Almicias in capitibus et mittas uel cerotecas in manibus permittuntur, dum extra sunt, habere. Cum rochetis militabunt et desubtus cincti erunt, ita quod zona, uel ad eam dependencia, non appareant. Sine habitu suo, cum capas pluuias deposuerint, in aspectu secularium stare, sedere, uel deambulare, non debent. Prelatus cum ad ardua negocia pertractanda exierit, discreiores domus sue secum assumere uel saltem consulere debet. Ipse uero in

¹ ix lectiones, MS., but see below, Ch. x.

always set down for the sixth respond, and for the ninth lesson, except on the feast of All Saints, on which it is usual for him to read the first lesson, and to sing the second respond.

The Prelate ought not to ring the bell ; or even to give the signal in the Dorter to wake the brethren. In these duties, whether the Prelate be absent or present, the Sub-Prior acts as his subordinate. In other ecclesiastical duties, when the Prelate is absent, the Sub-Prior acts as his deputy, in accordance with what is stated below.

8. *Of the labour of the Prelate in temporal matters.*

Inasmuch as it is part of the Prelate's duty to defend the rights of his church, to gather together what has been scattered abroad, and to supply what is needful, it will be proper for him to undertake frequent labours about these matters. Whenever he has to leave the monastery, he ought to inform the brethren in Chapter, either by himself or by some one else, of the cause of his journey, if possible before his departure, or, if this cannot be done, at least after his return. When he has received the blessing [of the brethren], either at the moment of departure or just after his return, the brethren who journey with him ought not to be standing or lying down by his side, but behind him. The Prelate who has to govern a single convent or less than two, ought to take with him one canon on his journey for respect and recreation. For him, however, who has two or three convents it suffices that he should take two canons with him ; and these ought not to lodge anywhere without his special permission. While abroad they are allowed to wear amesses on their heads, and mittens or gloves on their hands. They shall wear rochets as part of their ordinary dress, and be girt beneath in such a manner that their girdle and what hangs from it is not shewn. Without their habit, that is, when they have taken off their out-door cloaks, they ought not to be seen by seculars either standing, sitting, or walking. When the Prelate goes forth to transact difficult business he ought to take with him, or at least to consult, the more discreet brethren of his house ; and

omnibus que agenda sunt uel precipienda sensum suum uel uoluntatem singularem sequi non debet, set secundum fratrum consilium, eorum scilicet qui prudentiores et religiosiores uidebuntur, quicquid fuerit agendum diffinire. Cum autem causa solacii ad agros uel maneria exire uoluerit, iuniores, nunc hos nunc illos, ad eorum solacium secum adducere debet.

Comedentibus cum eo fratribus in camera sua, uultum hyllarem et iocundum mensamque frugalem debet pretendere; et, si aliquem inordinate perspexerit se gerere, in presencia secularium non debet ipsum statim acriter corripere, nisi forte alias correptus se noluerit emendare.

Cum autem contigerit eum ad dominum papam, uel ad alienas terras pro negociis ecclesie proficisci, cum reuersus fuerit cum festiua processione debet suscipi, et ad gradus maioris altaris perducı, factaque oracione intrabit capitulum, ibique omnes fratres suscipiet ad pacis osculum.

Possessiones ecclesie, terras uel mancipia, uendere uel mutare, dare uel alienare, fratrem de monasterio eiicere, eiectum reconciliare, nouicium uel fratrem conuersum recipere, ecclesias seu uicarias uacantes dare, sine assensu et consilio capituli nullo modo presumat.

Munera ministris regiis, seu aliis que pro utilitate uel redimenda uexacione dare decreuerit, elemosinas et expensas quas in itinerando factururus est, de communi accipiat sub eorum testimonio qui ad thesaurum custodiendum deputantur; et ipsi de hiis sicut de aliis expensis coram fratribus reddent racionem.

in everything that has to be done or taught he ought not to follow his own feelings or his private wishes, but to settle what has to be done according to the advice of those brethren who seem to be most prudent and most religious. When, however, he chooses to visit lands or manors for the sake of recreation, he ought to take with him younger brethren (now these, now those) for the purpose of giving them recreation.

When brethren are eating with him in his chamber he ought to exhibit a good-humoured cheerful countenance, and set before them frugal fare; and should he observe anyone behaving in an unseemly fashion he ought not to reprove him at once sharply in the presence of seculars unless it should happen that he has been reprovèd on some other occasion, and failed to amend his behaviour.

When he has chanced to take a journey to our lord the Pope, or to foreign lands, on business of the church, he ought on his return to be received with a festal procession and conducted to the steps of the high altar, where he shall offer up a prayer. Afterwards he shall enter the Chapter-house, and there receive all the brethren to the kiss of peace.

He must by no means presume, without the advice and consent of the Chapter, to sell or exchange, to give or alienate, church property, as lands, tenements; to expel a brother from the monastery; to receive back one who has been expelled; to admit a novice or a lay-brother; or to present incumbents to vacant churches or vicarages.

Presents which he has thought proper to give to servants of the king, or to others for the good of the house, or for getting rid of some annoyance, and the alms and expenses which he has to meet on his journeys, are to be repaid to him out of the common fund under the attestation of those appointed to keep the treasury; and they are to render account of these expenses as they do of others, in the presence of the brethren.

Quomodo corripiendus sit prelatus si excedat. ix.

Certum est quod prelati si aliquando male perpetrunt tot mortibus digni sunt quot ad subditos suos perdicionis exempla transmittunt. Quanto ergo gradus alcior, tanto casus grauior. Si ergo prelatus in aliquo excesserit uel notatus¹ fuerit quod tolerari uel dissimulari non possit, ex quo a subditis suis iudicari uel corripi non debet; primum per religiosiores fratres secreto et humiliter de correctione sua admonendus est, non corripiendus uel iudicandus. Quod si ammonitus neglexerit corrigi, iterum atque iterum admoneatur in spiritu humilitatis, et si sapiens sit et deum timeat, ipsos de eius salute sollicitos postea propensius amabit. Et tamen sicut grauior culpa facile non debet credi de prelato, nec temere in eo argui, sic, cum fuerit certa, nullo modo debet tollerari. In hoc ergo casu, quod per subditos non potest emendari, ad papam uel episcopum debet referri.

De preposito qui supprior appellatur. x.

Prelatus omnes officiales sui monasterii ad suum arbitrium instituere potest et deponere. Subpriorem uero nisi de consilio et assensu partis sanioris totius congregacionis non debet constituere nec constitutum deponere. Prelatus ergo in subpriorem constituendum uocabit ex nomine, iniungens ei quod ipsam curam suscipiat. Qui coram illo stans causa humilitatis se minus ydoneum ad tantam curam fore contestetur; si tamen prelatus in sua sententia perstiterit, obedienciam pertinaciter refutare non debet. Coram ergo prelato se prostrabit et ipsius obediencie onus suscipiat, dicente prelato: *Dominus custodiat introitum tuum et exitum tuum*; Conuentus respondeat: *Ex hoc, nunc, et usque in seculum*. Iubente ergo prelato surgat, et ad sinistram eius sessum eat, et sic deinceps

¹ uocatus, MS.

9. *How the Prelate is to be reprov'd, if he fall into error.*

It is evident that Prelates, if they ever do wrong, are worthy of deaths as numerous as the deadly examples set by them to their inferiors. The loftier their station, the greater their fall. If then the Prelate should have erred in any way, or incurred some reproach which can neither be tolerated nor concealed, on account of which he ought not to be judged or accused by his inferiors, in the first place he is to be humbly and secretly admonished by the more devout brethren concerning his amendment, not to be accused or judged. If, after admonition, he is careless about improvement, let him be again and again admonished in the spirit of humility; and, if he be wise, and fear God, he will afterwards love with a more sincere affection those who have been anxious for his salvation. And yet, as a fault of a more heinous nature ought scarcely to be credited of the Prelate, nor to be rashly asserted, so, when its commission has been ascertained beyond doubt, it ought not by any means to be endured. In this case then, that which cannot be amended by his inferiors ought to be referred to the Pope or to the Bishop.

10. *Of the Provost who is called Sub-Prior.*

The Prelate may appoint and remove at his pleasure all the officials of his monastery. The Sub-Prior, however, he ought neither to appoint nor to remove, except with the advice and assent of the more judicious part of the whole congregation. The Prelate shall then summon by name the brother selected to be Sub-Prior, and command him to undertake the charge. Then let the brother so chosen stand before him, and protest, for humility's sake, that he will prove ill-suited for so great a charge. If, however, the Prelate persist in his opinion, he ought not obstinately to refuse the office. Then he is to prostrate himself before the Prelate, and take upon himself the burden of the office, the Prelate saying: *The Lord preserve thy going out, and thy coming in,* and the convent answering: *From this time forth for evermore.* Next, at the bidding of the Prelate, let him rise, and go and sit down at his left hand, and from that time forward in the

in capitulo, choro, et refectorio a sinistris eius primus sedebit, et honoratissimus post ipsum erit.

Ad huius officium spectat spiritualibus sedulo uacare, et presente prelato curis exterioribus nisi uocatus minime se debet ingerere. Absente uero prelato, uel presente, in quibusdam ei subseruit, uidelicet cymbalum percuciendo, et sonitum [faciendo]¹ ad excitandum mane fratres in dormitorio. Fratres eciam uisu, gestu, incessu, uel aliocumque modo inordinate se habentes, debet sono uel nutu comprimere, et emendandum significare. Mendas eciam legencium facere.

In multis uero, absente prelato, vices eius gerit. Ad trinam oracionem signum facit ad matutinas et ceteras horas similiter: nonam lectionem legit, et terciam de beata maria; dicit vtrasque uesperas, matutinas, et missam in festis duplicibus et supra; exequias eciam mortuorum, et totum officium complet. Capitulum tenebit et transgressionem emendabit, et de arduis prelato referret, quod modum uel uires eius excedit.

Ad eius officium pertinet, quocienscumque fuerit oportunum, cirtam suam facere ut uagos et inordinate se habentes compescat. Et precipue post completorium, quando summum erit silentium, nec fas est egredi dormitorium, tunc, si yemps sit, accendet lucernam, et ad omnes officinas circa claustrum eat, et in infirmariam, quia nec minuti, nec debiles, extunc ibi debent remanere, exceptis infirmis qui ibi decubant in lectis. Debet eciam circa claustrum hostia claudere, et omnes seculares precludere, et clauem in dormitorio secum deferre, et sic demum cum conuentu dormire.

In tabula, sicut alius frater, ad septimanam suam tenendam, scribitur; ad legendum in mensa uel ad cantariam non

¹ See above, Chap. vii.

Chapter-House, in the Quire, and in the Frater he is to sit next him on his left, and to be shewn the highest honour after him.

His office requires careful attention to spiritual matters; and, when the Prelate is present, the Sub-Prior ought by no means to occupy himself with temporal matters—unless he be called upon. But, when the Prelate is absent, or even when he is present, the Sub-Prior acts as his subordinate in certain duties, namely, in ringing the bell, and in giving the signal to awaken the brethren in the Dorter in the morning. Moreover, should any brethren behave in an unseemly manner—whether in look, gesture, gait, or any other way—it is his duty to restrain them by voice or sign, and to report for correction. And so, likewise, for the mistakes of the readers.

In many things, moreover, when the Prelate is absent, he acts as his deputy. He gives the signal for the triple prayer at Mattins, and similarly at the rest of the Hours; he reads the ninth lesson, the third lesson of the Blessed Virgin, says first and second Evensong, Mattins, Mass on double feasts and more, and the service for the dead, and he finishes the whole office. He is to preside in Chapter, punish transgressions, and, in cases of difficulty, refer to the Prelate anything which exceeds his powers.

It is part of his duty, whenever occasion offers, to make his round, in order that he may restrain those who are walking to and fro, and those who are behaving in an unseemly manner. He should specially do this after Compline, when silence will be most complete, and no one is allowed to leave the Dorter. Then, if it be winter time, he is to light a lantern, and visit the different offices round the Cloister, and the Farmery also, because at that time neither those who have been bled, nor those who are infirm ought to remain there, but only the sick who are lying there in bed. He ought also to shut the doors round the Cloister, to exclude all secular persons, to take the keys with him, and deposit them in the Dorter, and so at length sleep with the convent.

Like any other brother he has his name entered on the table for keeping his week; but it is not entered for reading

scribitur. In refectorio loco prelati sedebit, et ibi duplicem annonam habebit. Et si alibi comedat simplicem cum aliis percipiet porcionem.

Prelatus per unam noctem extra monasterium moram factururus egressum suum dicet subpriori, uel per alium demandabit.

Frater qui †accepta¹† licentia a prelato in infirmariam comorandi ad tempus, uel extra monasterium per unam noctem seu plures moram faciendi, debet custodi ordinis licenciam sibi concessam intimare. Ipsi enim tanquam matri honor et reuerencia debet exhiberi. Presente uero prelato, nec alios quoslibet sine licencia ipsius extra curiam debet mittere, nec ipsemet ire. Infra curiam quibuscumque dederit eundi licenciam, si prelatus occurrerit, ab eo iterato causa reuerencie signo uel uoce licenciam debent requirere.

Siquid autem offenderit, sicut alius, coram prelato ueniam petet; siquid grauius deliquerit, non nisi a grauioribus personis et maturioribus et eciam sacerdotibus est accusandus.

Absente uero prelato omnia negocia domus ad ipsum referuntur. Omnes fratres cuiuscumque operis licenciam ab eo requirunt. Si quid autem alcioris negotii interuenerit quod per eius sentenciam diffiniri non possit, usque ad aduentum prelati debet referri; et si sit arduum quid, quod sine periculo differri non possit, ut in nouiciis suscipiendis, hospitibus procurandis, exenniis mittendis, salariis conferendis, et huiusmodi, sensum suum sequi non debet, sed secundum consilium fratrum prudenciorum quicquid fuerit agendum precipere; et omnes sicut ipsi prelato ipsi debent obedire.

¹ ? accepit licenciam.

at table, or for chantry-duty. In the Frater he is to sit in the Prelate's place, and is to have there a double portion. Should he take his food in any other place he is to have a single portion like the rest.

When the Prelate intends to be away from the monastery for a single night he is to inform the Sub-Prior of his absence or get some one else to tell him.

Any brother who has obtained leave from the Prelate to stay in the Farmery for a while, or to be away from the monastery for a single night, or for several nights, must give notice of the leave granted to him to the Warden of the Order [the Sub-Prior], for honour and respect ought to be shewn to him as to a mother ; but, when the Prelate is at home, the Sub-Prior ought not to send others beyond the precincts without his leave, nor to go himself ; and when he has granted leave to any, if the Prelate should return and find them within the precincts, such persons ought to ask leave of him by sign or word of mouth a second time, as a way of shewing respect.

If the Sub-Prior has given cause of offence, he is to ask forgiveness in the presence of the Prelate like any other brother. If he has committed any serious fault, he can only be accused by persons of gravity and mature age, who are also priests.

In the absence of the Prelate all affairs of the house are referred to the Sub-Prior. All brethren must ask leave from him for work of any kind ; but if business should occur of such importance that it cannot be settled by his decision, then it ought to be deferred till the Prelate return. If, however, it be something urgent, which cannot be deferred without danger, as the admission of novices, the reception of guests, the sending of presents, the assignment of salaries, and the like, he ought not to follow his own opinion, but to give instructions as to what is to be done after consultation with the more prudent brethren ; and all ought to obey him as they obey the Prelate.

De absolucione supprioris. xj.

Si aliquando subprior a ministerio suo debeat absolui, quod utique fieri non debet ex facili, hoc modo ad priorem gradum debet restitui. In capitulo coram prelato se prosternet confitens iniunctum officium secundum posse suum ad tempus impleuisse, et ad hoc deinceps implendum suam infirmitatem non sufficere, sicque, illo absolucionem petente, dicit prelatus: *Absoluat te omnipotens deus.* Deinde, prelato iubente, surget, et ad locum suum priorem in ordine suo redit. Si autem pro aliquo uicio deponitur, ueniam in capitulo petenti hoc tantum dicitur: *Indulgeat tibi omnipotens deus;* sicque ad locum suum in ordine suo reuertitur. Sciendum uero quod sine consilio spiritualium fratrum et in audientia capituli prelatus subpriorem nec constituere nec deponere debet.

De tercio priore. xii.

Absente subpriore vices ejus supplere debet tercius prior, siue in hiis in quibus presenti prelato subseruit, siue in hiis in quibus absentis uicem tenet. Tocius domus consilia ei tanquam ad subpriorem sunt referenda. Ad ipsum eciam pertinet, post completorium, ingresso conuentu dormitorium, si nox est, accensa lanterna ire per omnia membra monasterii, per claustrum, capitulum, loquitorium et ceteras officinas, subtiliter obseruando ne quis frater qui non debeat ibi remanserit, et ne forte hostia claustri uel armariorum firmata non fuerint. Postea uadit in infirmariam, considerans utrum omnes se habeant silenter, et omnibus modis regulariter, sicut decet. Reuertens autem in dormitorium idem facit, et sic inter necessarias pertransiens et considerans ne quis ibi dormiat, uel inordinate se habeat. In hiis omnibus si quid

11. *Of the resignation of the Sub-Prior.*

If at any time the Sub-Prior ought to be released from his office—a step which ought not to be lightly taken—he ought to be restored to his former position in the following way. He is to prostrate himself before the Prelate in Chapter, protesting that he has discharged the duties of the office intrusted to him to the best of his ability for a time, but that his infirmity does not allow him to discharge them for the future; and, on his thus requesting leave to resign, the Prelate says: *May God Almighty release thee.* Then, at a sign from the Prelate, he is to rise up and return to his former place according to his rank. If, however, he be deposed for any vice, and sue for pardon in Chapter, these words only are used: *May God Almighty forgive thee;* and so he returns to his former place according to his rank. It must be remembered, however, that the Prelate ought not either to appoint or to depose the Sub-Prior without the advice of the spiritual brethren, nor except in hearing of the Chapter.

12. *Of the Third Prior.*

In the absence of the Sub-Prior his place ought to be taken by the Third Prior, both in those matters in which he acts as the subordinate of the Prelate when at home, or in those in which he takes his place when absent. The business of the entire house is to be referred to him in the same way as to the Sub-Prior. It is part of his duty also, after Compline, when the convent has gone into the Dorter, to light a lantern, if it be dark, and to go through all parts of the monastery—the Cloister, the Chapter-House, the Parlour, and all the other offices, carefully examining whether any brother who has no right to do so should have lingered there, and whether the doors of the cloister or of the presses have been left unfastened. Afterwards he goes into the Farmery, taking note if all are silent, and behaving in every way according to rule, as they ought to do. Then, returning to the Dorter, he does the same, and so passes through the Rere-Dorter, examining whether anybody is sleeping there, or behaving improperly. If he find anything that ought to

corrigendum esse perspexerit, sequenti die in capitulo debet corrigere, uel corrigendum significare.

Quando tercio priori obediencia iniungitur prostratus in capitulo coram prelato eam suscipit, eodem modo quo et alii. Et stallum sui ordinis propterea non mutat.

Tercius prior in camera prelati uel alibi se suis senioribus non preponet nisi ipsum ipsi sibi preposuerint.

De precentore. xiii.

Precentor, qui eciam armarius uocatur, binomium habet, vnum quia habet custodiam librorum, et aliud quia ad ipsum pertinet regere chorum : vnum quidem nomen est officii, aliud uero dignitatis. Precentori ubique et maxime in choro debetur a fratribus reuerencia, et in hiis que ad suum spectant officium prompta obediencia. Quociens antiphonam uel ympnum, officium misse uel aliquid aliud inceperit, debent fratres tam diu sustinere quousque quod inceperit possit plene formare. Eius quoque officium est sicut prioris, subprioris, et tercii prioris, mendas legencium corrigere, maxime ad missam, in collectis, epistola, euangelio, et ceteris huiusmodi, et ad horas in capitulis, collectis, et uersiculis, et in omnibus diuinum seruicium tangentibus.

In cantu ecclesie si quid erratum fuerit, siue in tono inponendo, uel alio modo, nemo illum preiudicet. Et quod ille prior inceperit nullus, ad aliud aut aliter incipiendo, perturbet ; siue in eleuacione siue in deposicione cantus, siue in inchoacione siue in repeticione, uniuersi eum sequantur. Eius est omni hora prouidere ne aliqua negligencia eueniat de seruicio dei in aliquo. Ipsius est semper, finitis psalmis, antiphonas reincipere, et, antiphonis inceptis, psalmos intonare, et quicquid inceperit cum suauitate et dulcedine uocis debet tractim pronunciare. Ipsius est officium, si aliquando

be corrected in any of these places, he ought on the following day to correct it in Chapter, or point it out for correction.

When office is conferred upon the Third Prior, he undertakes it prostrate in Chapter before the Prelate, in the same way as the rest. He does not change the stall belonging to his rank by reason of taking office.

The Third Prior will not take precedence of his seniors in the chamber of the Prelate, or in any other place, unless they should themselves have given him precedence.

13. *Of the Precentor.*

The Precentor, who is also called Librarian, has a double name: one because he has charge of the books, the other because it is part of his duty to rule the Quire. One name belongs to an office, the other to a dignity. The brethren are bound to shew respect to the Precentor in all places, and especially in the Quire; and to render him prompt obedience in everything which concerns his office. Whenever he begins an antiphon or a hymn, the office of the Mass, or any other part of the service, the brethren ought to pause until he has had time to form completely what he has begun. It is also part of his duty, as it is that of the Prior, the Sub-Prior, and the Third Prior, to correct mistakes of the readers, especially at Mass, in the collects, epistle, gospel, and the like, and at the Hours, in chapters, collects, and versicles, and in everything relating to divine service.

If any mistake has been made in singing in the church, whether in setting the tone, or in any other way, let no one set their opinion above his; and let no one disturb what he has begun by beginning anything else, or by beginning in any other way. Let everybody follow him in raising or lowering the chant, or in beginning or in repeating. At every Hour it is his business to make provision that no carelessness interrupt the service of God in any way. It is his duty always, at the end of the psalms, to start the antiphons again; and, when they have been begun, to intone the psalms; and whatever he begins he ought to pronounce deliberately, with softness and sweetness of voice. It is his duty, if ever the singing

plus iusto protrahitur uel festinatur, psalmodia uel cantus ad certam mensuram temperare. Interdum, extraneis superuenientibus, tam lectores quam cantores mutare; et in festis maioribus tam ad epistolam quam ad euangelium, et ad omnem cantum eos qui hoc explere ualeant debet assumere, nec se debet aliquis excusare. Ad ipsum spectat omnes processiones ordinare, et quid cuique agendum sit, iniungere, et eos qui non ordinate incedunt corrigere, et alternatim disponere. In omnibus dupplicibus festis et supra pertinet ad ipsum ad utrasque uesperas, matutinas, et ad magnam missam chorum regere, et in dextro choro stare. Ad eum etiam pertinet in festis principalibus capas sericas fratribus apponere; scripta signanda sigillo communi scribere, et in capitulo legere, et signare. Breuia que pro defunctis fratribus debent portari ipse debet facere, claustralibus ad scribendum tradere; nec debent contradicere, set propterea non debent ab horis regularibus abesse.

Nouicios ordinandos ducere debet et reducere, et episcopo presentare; tabulam etiam in capitulo recitandam ordinare; et singulis sabbatis cantores ebdomodarios misse maioris et ministrorum¹ epistole et euangelii lectionum et responsorium, mense lectorem et in capitulo ad collacionem, et coquine seruitorem, debet intitulare; et nullus sine eius assensu aliquid debet inde demere uel mutare.

Precentor habere debet fratrem alium suffraganeum in cantu peritum, in uoce potentem, qui succentor appellatur, qui ex una parte sicut ipse ex altera, omnibus psalmis tonum imponet, et festiuis diebus cum precentore chorum regat, et tabulam ad scribendum et ad alia que eius officio incumbunt faciendum.

Isti precipue prouidere debent quicquid pertinet ad serui-

¹ ? ministros.

be taken too slowly or too hurriedly, to regulate the psalms and the singing generally in accordance with a fixed measure. Sometimes, when strangers come in, he ought to change both readers and singers; and on the greater festivals, both for the epistle and the gospel and for all singing, he ought to select those who can carry it through; nor ought anyone to excuse himself. It is his business to arrange all processions, to instruct everybody in what he has to do, to correct those who do not walk with regularity, and to arrange them in alternate order. On all double festivals and more, it is part of his office to rule the Quire, and to stand on the right hand of the Quire at first and second Evensong, at Mattins, and at High Mass. It is also part of his office to vest the brethren in silk copes on principal feasts; to write out the documents that have to be signed with the common seal, and to read and seal them in Chapter. He ought to draw up the briefs that have to be carried forth to announce deaths of brethren, and to deliver them to the cloisterers to be copied. These latter ought to offer no objection, but they ought not, on this account, to absent themselves from the Hours directed in the Rule.

The Precentor ought to lead forward and lead back again the novices who have to be ordained, and to present them to the Bishop; to prepare the table to be read aloud in Chapter, and on each Saturday to select the cantors for the week at High Mass, and to arrange the list of those who are to be the ministers of the epistle, the gospel, the lessons and the responds. He ought also to write down the Reader at Table and in the Chapter-House at Collation, and the servitor of the kitchen; and no brother ought to subtract from or add to any of his arrangements without his consent.

The Precentor ought to have another brother as his suffragan, called *Succentor*, who is skilled in singing, and has a strong voice. It is to be his business to set the tone for the psalms on one side, as the Precentor does on the other; and on feast-days to rule the Quire with the Precentor; to [get ready] the table; and to [assist him in] all other matters which belong to his office.

These officers ought principally to take measures respect-

cium diuinum in choro, et presencialiter interesse alioquin propter eorum absenciam possent in obsequio diuino euenire defectus enormes et deo odibiles.

De custodia librorum et officio armarii. xiiij.

Armarius, qui et precentor dicitur, omnes ecclesie libros in sua habeat custodia; quos omnes nominibus propriis singulatim debet habere et cognoscere, et ne in eis aliquid tineæ uel corruptelæ infectum sit uel exesum¹ frequenter et diligenter considerare. Debet eciam quolibet anno, in inicio quadragesime, in capitulo coram conuentu eos ostendere, et tunc eorum anime qui eos ecclesie contulerunt uel fratrum qui scripserunt et in eis laborauerunt debent absolui, et in conuentu seruicium pro eis fieri. Fratribus eciam debet libros quos sibi uiderint oportunos tradere, et nomina librorum et recipiencium in rotulo suo annotare; de quibus, cum fuerint requisiti, debent respondere. Nec ipsi debent aliis libros ipsos accomodare ignoto uel cognito, ipsius armarii non optento consensu. Nec ipse armarius debet libros accomodare nisi accipiat equiualens memoriale, et tunc debet nomen recipientis, et libri traditi, et memorialis accepti, in rotulo suo annotare. Maiores autem et preciosiores libros sine licentia prelati nulli persone cognite uel incognite debet accomodare.

Omnes scripture, que in ecclesia siue intus fiunt siue foris, ad eius officium pertinent, ut ipse scriptoribus pargamena, incaustum, et cetera que ad scribendum sunt necessaria, provideat, et eos qui pro precio scribunt ipse conducat. In claustro autem fratribus scribere scientibus quecumque sunt necessaria provideat ad scribendum libros communi utilitati necessarios. Set sine licencia prelati hoc minime facere debent, nec ipsi scribentes ab horis regularibus abesse debent,

¹ excessum, MS.

ing everything that concerns divine service in the Quire; and by their presence to prevent the occurrence of any mistakes, contrary to rule and hateful to God, which might befall if they were absent.

14. *Of the safe keeping of the books, and of the office of Librarian.*

The Librarian, who is called also Precentor, is to take charge of the books of the church; all which he ought to keep and to know under their separate titles; and he should frequently examine them carefully to prevent any damage or injury from insects or decay. He ought also, at the beginning of Lent, in each year, to shew them to the convent in Chapter, when the souls of those who have given them to the church, or of the brethren who have written them, and laboured over them, ought to be absolved, and a service in convent be held for them. He ought also to hand to the brethren the books which they see occasion to use, and to enter on his roll the titles of the books, and the names of those who receive them. These, when required, are bound to give surety for the volumes they receive; nor may they lend them to others, whether known or unknown, without having first obtained permission from the Librarian. Nor ought the Librarian himself to lend books unless he receive a pledge of equal value; and then he ought to enter on his roll the name of the borrower, the title of the book lent, and the pledge taken. The larger and more valuable books he ought not to lend to anyone, known or unknown, without permission of the Prelate.

All writings in the church, whether written at home or abroad, belong to his office; so that he has to provide the writers with parchment, ink, and everything else necessary for writing; and personally to hire those who write for money. Further, for those brethren who can write, he shall provide in the Cloister everything that they require for writing books of general use to the community, but they must on no account do this without leave from the Prelate. Nor should the writers absent themselves from the Hours

nisi super hoc licentia specialis concedatur eis a prelato, et tunc ipsa licentia, et a quibus horis abesse poterunt, specialiter in capitulo coram conuentu debet recitari.

Caucant sibi fratres ne aliquid, quod sibi retinere uolunt proprium, aliquando scribant. Ex gracia tamen prelati, si librum scripserint, poterunt ad usum retinere, nunquam tamen sine consensu prelati extra amouere. Libri qui cotidie ad manum habendi sunt, siue ad cantandum siue ad legendum, in loco communi esse debent, ubi omnium fratrum competens accessus poterit esse, ad inspiciendum, et prouidendum quod ipsis uideatur oportunum. Ipsi igitur libri in cameras uel angulos extra claustrum uel ecclesiam non debent deportari. Ipsos quidem libros debet armarius cum magna diligencia frequenter discutere, emendare, et punctare, ne fratres in cotidiano officio ecclesie, siue in cantando siue in legendo, aliquem errorem uel impedimentum inueniant. Nullus alius frater in ipsis libris debet aliquid demere uel mutare ipsius armarii consensu non requisito.

Nomina canonicorum obeuncium debet armarius in marti-logio annotare; nomina similiter patrum et matrum canonicorum, set non aliorum, nisi eorum merita precesserint, et tunc de consensu capituli debent eorum nomina inscribi.

Armarium, in quo libri reponuntur, intrinsecus ligno uestitum esse debet ne humor parietum libros humectet uel inficiat. In quo eciam diuersi ordines seorsum et deorsum distincti esse debent, in quibus libri separatim collocari possint, et distingui abinuicem, ne nimia compressio ipsis libris noceat, uel querenti moram innectat.

Et sicut per armarium libri debent emendari, punctari, et custodiri, ita per ipsum debent honeste ligari.

Libri eciam, qui secundum diuersa anni tempora debent legi in mensa, per ipsum armarium debent in refectorium

prescribed by the Rule, unless special leave for this be granted them by the Prelate, and then the leave, and a statement of the Hours from which they may absent themselves, ought to be specially recited before the convent in Chapter.

Brethren must be careful never to write anything that they wish to keep to themselves as their own property; but, by favour of the Prelate, they may keep for their own use a book that they have written, though they must not take it outside without consent of the Prelate. Books which are to be kept at hand for daily use, whether for singing or reading, ought to be in some common place, to which all the brethren can have easy access for inspection, and selection of anything which seems to them suitable. The books, therefore, ought not to be carried away into chambers, or into corners outside the Cloister or the Church. The Librarian ought frequently to dust the books carefully, to repair them, and to point them, lest brethren should find any error or hindrance in the daily service of the church, whether in singing or in reading. No other brother ought to erase or change anything in the books unless he have obtained the consent of the Librarian.

It is the duty of the Librarian to set down in the martyrology the names of Canons who die; and the names of the fathers and mothers of Canons, but of no one else, unless they should have been men of distinguished merit, and then, with consent of the Chapter, their names ought to be written down.

The press in which the books are kept ought to be lined inside with wood, that the damp of the walls may not moisten or stain the books. This press should be divided vertically as well as horizontally by sundry shelves on which the books may be ranged so as to be separated from one another; for fear they be packed so close as to injure each other or delay those who want them.

Further, as the books ought to be mended, pointed, and taken care of by the Librarian, so ought they to be properly bound by him.

Moreover, the books which ought to be read at meals at different seasons of the year ought to be carried by the

deferri, hoc modo, videlicet, singulis dominicis per annum Haymo cum epistolis et euangelis dominicalibus. Item ab aduentu domini, usque ad natiuitatem eius, legatur ysayas. Item die natali domini, et usque octauas epiphanię, omnia in Haymone et in passionibus inueniuntur. Ab octauis epiphanię usque ad septuagesimam legantur epistole pauli. A septuagesima usque ad passionem domini, legatur genesis. A passione domini usque ad pascha legatur Jeremias. Die pasche et per octauas omnia leguntur de pascha. Ab octauis pasche per quindecim dies legitur apocalipsis. Deinde, usque ad ascensionem domini, legantur epistole canonice. Ab ascensione domini, usque ad pentecosten, legantur actus apostolorum. A die pentecostes, et per octauas trinitatis, legantur de eisdem festis epistole et euangelia. A prima dominica post octavas sancte trinitatis, usque ad kalendas augusti, legantur libri regum. A kalendis augusti, usque ad kalendas septembris, legatur salomon, id est sapiencia. In principio septembris, usque ad medium eiusdem mensis, legatur Job. A dominica medii mensis septembris legantur Thobias, Judith, Hester. A dominica prima octobris, usque ad finem eiusdem mensis, legantur libri machabeorum. A principio Nouembris usque ad aduentum domini legatur (*sic*) Ezechiel, Daniel, et duodecim prophete.

Precentor igitur, qui conuenienter dici potest quasi princeps cantorum, uel principaliter cantans, uel precipue, uel precellenter, uel pre aliis, cantans, in officio suo deo et angelis necnon et hominibus delectabili et iocundo, ita ordinate se habeat, ita reuerenter et modeste, profunde inclinando, humiliter incedendo, dulciter et deuote cantando, ut omnes fratres, tam seniores quam iuniores, in eius gestu et aspectu normam sumant religionis et obseruancie regularis.

Si dominus papa ei scribat alicuius cause cognitionem,

Librarian himself into the Frater in the following order. On each Sunday throughout the year Haymo, with the epistles and gospels proper for Sundays. From Advent to Christmas let Isaiah be read. On Christmas Day, and until the octave of the Epiphany, all the passages required are to be found in Haymo and in the Passions. From the octave of the Epiphany to Septuagesima let the Epistles of Paul be read. From Septuagesima to Passion-Sunday let Genesis be read. From Passion-Sunday to Easter let Jeremiah be read. On Easter Day and through the octave everything relating to Easter is read. For fifteen days after Low Sunday the Apocalypse is read. Then, down to Ascension Day, let the Canonical Epistles be read. From Ascension Day to Pentecost let the Acts of the Apostles be read. From Pentecost, and through the octave of the Trinity, let the epistles and gospels proper to those festivals be read. From the first Sunday after the octave of the Trinity to the Kalends of August let the Books of the Kings be read. From the Kalends of August to the Kalends of September let Solomon be read, that is, the Sapiencial Books. At the beginning of September down to the middle of the month let Job be read. From the Sunday that falls in the middle of September let Tobit, Judith, and Esther be read. From the first Sunday in October down to the end of the same month let the Books of Maccabees be read. From the beginning of November to Advent let Ezekiel, Daniel, and the twelve Prophets be read.

Let the Precentor then—who may conveniently be also styled the chief of the singers, or the leading singer, or the foremost singer, or the singer who sings remarkably, or surpassingly, or better than the rest—comport himself in his office, which is a source of delight and pleasure to God, the angels, and mankind, with such regularity, reverence, and modesty—let him bend low with such reverence and respect, let him walk so humbly, let him sing with such sweetness and devotion, that all the brethren, both old and young, may find in his behaviour and demeanour a pattern for the religious life and the observances required by the Rule.

If our lord the Pope should send to him in writing his

consulere debet prelatum, et secundum eius arbitrium, cognoscere debet uel committere.

Precentor uero horas canonicas, missam maiorem, capitulum, et collacionem, uel completorium, sine urgenti necessitate nunquam debet negligere.

De officio sacriste. xv.

Ad officium sacriste pertinet specialiter curam gerere ecclesie, que domus domini dicitur, de qua propheta dicit in psalmis: *Domine dilexi decorem domus tue et locum habitationis glorie tue*, quod utique non dilexisset, nisi primitus ipsum dominum dilexisset. Sacrista ergo, si diligit dominum, diligat ecclesiam, et quanto officium suum est magis spirituale, tanto diebus et noctibus circa utilitatem ecclesie et omnimodam eius honestatem debet attentius inuigilare.

Ad officium eius pertinet, reliquias sanctas cum reuerencia magna custodire, et in tuto loco reponere, ne manus laicalis uel furtiua ad eas possit peruenire. Quocienscumque in conuentu deferuntur, uel fratres per eas transierint, debent deuote inclinare, et si eas osculari contigerit debent genu flectere.

Omnia eciam ornamenta altaris et sanctuarii ac totius ecclesie, siue in auro siue in argento, siue in capis sericis et tapetis uel cortinis, calices eciam, textus, et cruces, turribula et candelabra, uestimenta, corporalia, et manutergia, libri missales, liber euangelii et epistolarum, et cetera que in ecclesia cultui diuino sunt necessaria, ad eiusdem sacriste pertinent conseruacionem. Horum omnium debet sacrista plenam habere noticiam, et frequenter respicere, et memoriter retinere, ne quid forte desit uel ex situ seu negligencia longiore aliquam contrahant corruptelam. In festis uero maioribus, secundum quod decet, ornamenta preciosiora ad ministerium altaris et sanctuarii, in ceteris uero festis et singulis anni temporibus exponere debet uestimenta et cetera necessaria, secundum quod tempus requirit et honestas; finitisque ministeriis, eadem colligere et complicare, et loco tuto reponere. Et diligenter obseruare debet ne claues conditorum in loco negligenter relinquat.

decision of any cause, he ought to consult the Prelate, and in accordance with his decision enforce it, or register it.

The Precentor ought never to omit being present at the canonical Hours, High Mass, Chapter, Collation, or Compline, save from urgent necessity.

15. *Of the office of the Sacrist.*

It is the special duty of the Sacrist to take care of the Church, which is called the house of God, whereof the prophet says in the Psalms: *Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth*, which he plainly would not have loved, had he not first loved the Lord himself. Let the Sacrist then, if he love the Lord, love the Church, and the more spiritual his office is, the more careful should he be, both by day and night, to make the church useful and in every way seemly.

It is part of his duty to guard the holy relics with much reverence, and to keep them in a safe place, for fear the hands of lay folk or robbers should be able to reach them. Whenever they are carried in convent, or brethren pass by them, they ought to bow devoutly; and if they kiss them, they ought to bend the knee.

Further, it is the duty of the same Sacrist to have in his safe keeping all the ornaments of the altar, the sanctuary, and the whole church, whether vessels of gold or silver, silk copes, carpets, curtains, chalices, texts, crosses, censers, candlesticks, vestments, corporases and towels, missals, the book of the gospel and epistles, and all other things that are necessary for divine worship in church. Of all these things the Sacrist ought to keep a full list, and he should frequently look them over, and retain them in his memory, for fear anything should be missing, or suffer any damage from dirt and long neglect. On greater feast-days, according to what is fitting, he ought to take out the more precious ornaments for the ministrations of the altar and the sanctuary; on the other feast-days, and at each season of the year, the vestments and all other things required; and, when the ministration is ended, to gather them together, fold them up, and replace them in a safe place; and he should be careful not to leave the keys of what he has laid up lying carelessly about.

Corporalia autem de purissimo et mundissimo panno lineo, non autem de serico esse debent, neque de panno tincto, quoniam corpus dominicum in syndone munda fuit repositum. Manutergia autem et tersoria munda debet providere ad ministerium altaris, que frequenter debent ablui, et cum ueterascere ceperint et discindi, statim noua et integra supponantur. Corporalia uero, et tersoria quibus calices terguntur et inuoluuntur, et mappulas quibus digiti sacerdotis post communionem terguntur, sacrista, uel socius eius, si sacerdos sit uel diaconus, hoc modo lauare debent, uidelicet in uase mundo ad hoc officium deputato separatim lauare, et singulas lauaturas in sacrarium uersare, et sic demum cum ceteris lintheis seu uestimentis ecclesie ad lauandum mittere. Quibus lotis et diligenter exsiccatis, indutus alba cum petra uitrea que uulgo lischa uocatur in loco mundo corporalia poliat, et replicata honeste in capsulis honestis recondat. Quocienscumque altaris ornamenta fuerint maculata, siue tactu digitorum uel manuum, uel per guttam uini, cere, aut sanguinis, uel alioquomodo, lauari debent, quia indecens est ministrare regi eterno deo in rebus sordidis que dedecerent in usibus prophanis.

Nec debet erigere altare ligneum uel terreum, set lapideum, nisi ad minus saltem habeatur tabula lapidea consecrata. In qua etiam si necesse esset sub diuo, uel in tentoriis, in itinere uidelicet uel in exercitu honesto, posset missa celebrari. Nec calix debet fieri de ligno, vitro, ere, uel auricalco, set de auro, argento, uel, si necesse fuerit, de stagno. In hiis omnibus debet sacrista esse circumspectus, quia officium suum, ut predictum est, spirituale est. Circa hostias faciendas ut sint munde et immaculate, de grano frumenti puro et electo studere debet. Vinum etiam providere debet purum et incorruptum, quoniam magis esset tutum sacerdoti non celebrare quam cum uino putrido, acceto, uel agreste, ad celebrandum missam incaute se gerere.

Ad officium etiam sacriste pertinet cereos et candelas in

Corporases ought to be made of the finest and whitest linen, not of silk, nor of any coloured stuff, for the body of the Lord was wrapped in a clean linen cloth. The Sacrist ought also to provide clean towels and purificators for the ministration of the altar. These should be frequently washed, and when they begin to get old and torn, new and whole ones should be at once supplied. Corporases moreover, purificators for wiping and wrapping chalices, and small napkins on which the priest wipes his fingers after communion, ought to be washed either by the Sacrist, or his fellow, if he be priest or deacon, in the following way, namely, separately in a clean vessel kept for the purpose, and afterwards the water in which each has been washed is to be poured into the *sacrarium*, and, finally, they are to be sent to be washed with the other cloths or vestments of the church. When they have been washed and carefully dried, the Sacrist is to put on his alb and polish the corporases in some clean place with a glass-like stone commonly called *lischa*; and, when he has folded them properly, he is to lay them by in proper cases. Whenever the ornaments of the altar have got stained, either by the touch of fingers or hands, or by a drop of wine, wax, or blood, or in any other way, they ought to be washed; because it is unbecoming to minister to God the Eternal King in things unclean which would be unsuitable for profane use.

The Sacrist ought not to set up an altar of wood or of earth, but of stone; unless at least a slab of stone, consecrated, be employed. On this, were it necessary, mass might be celebrated in the open air, or in tents, or on a journey, or in a well-ordered army. Nor ought a chalice to be made of wood, glass, copper, or bronze, but of gold, or silver, or, if it be necessary, of pewter. About all these matters the Sacrist should be careful, because his office, as stated above, is spiritual. He ought to take pains that the hosts are made of pure picked grain of wheat, in order that they may be clean and free from spots. He ought also to provide pure and untainted wine, for it would be safer for a priest not to celebrate at all, than to be so incautious as to use wine that may be tainted, sour, or of inferior quality.

It pertains also to the office of the Sacrist to get ready

purificacione, ramos in dominica palmarum, preparare. Quibus a prelato benedictis, ordinate cum socio suo ex utraque parte chori fratribus debet eos distribuere. Ad omnes eciam processiones crucem, candelabra, turibulum, vrceum cum aqua benedicta, et in dominicis sal et aquam et cetera huiusmodi que necessaria sunt debet administrare.

Sacrista relaxationes pontificum, et indulgencias benefactoribus ecclesie concessas, fideliter denunciabit; oblaciones fidelium in usus ecclesie conuertet. Si corpus mortuum ab exterioribus deferatur ad sepeliendum, sacrista recipiet oblaciones, pannos super feretrum iacentes, et ceram. Equi tamen et arma erunt in prelati dispositione.

Si plumbatorem, uel uitrearium, uel cementarium, uel carpentarium, ad opus ecclesie perficiendum conducat, vnus canonicus corredium ad opus eius percipere consuevit. Verumptamen pro emendo plumbo, uitro, cera, uel oleo, siue qualibet alia de causa, ad nundinas ire non debet sine prelati licencia speciali.

Sacrista debet habere socium, quem uocamus subsacristam. In multis aliis locis matricularius appellatur, et hic debet in ministerio ecclesie ipsum sacristam adiuuare, et absentis uices gerere. Ad ipsum socium sacriste specialiter pertinet horas canonicas nocte et die, ad diuinum officium celebrandum, custodire; signa pulsare; horologium temperare; ad matutinas et in estate post meridianam ad excitandos fratres in dormitorio nolam pulsare; hostia ecclesie statuto tempore claudere et aperire; et hiis qui uel ad ianuas ecclesie uel hostia pulsan ad eorum causam cognoscendam occurrere. Ad ipsum eciam matricularium pertinet sacristam adiuuare in ecclesia scopanda, in cortinis pendendis, uestimentis et aliis ornamentis parandis, in lampadibus lauandis, et ceteris ecclesie luminaribus concinnandis uel extinguendis. Et cetera omnia tali tempore agere debet ut horis regularibus nunquam cum deesse oporteat; et, si aliquando ipsum oport-

tapers and candles for the Purification, and branches for Palm Sunday. When these have been blessed by the Prelate, he and his fellow ought to distribute them to the brethren in order, one on each side of the Quire. Moreover, he ought to have ready for all processions the cross, the candlesticks, the censer, and the vessel of holy water, and on Sundays salt and water and everything else of this kind that is needful.

The Sacrist shall faithfully announce the relaxations allowed by Bishops, and the indulgences granted to benefactors of the church. He will turn the oblations of the faithful to the use of the church. If a dead body be brought for burial by persons not of the community the Sacrist shall receive the oblations, the cloths that lie over the bier, and the wax, but horses and arms shall be in the disposition of the Prelate.

If he have to hire a plumber, or a glazier, or a mason, or a carpenter, to do work to the church, it has been usual to apply the corrody of a single canon to that purpose. The Sacrist, however, ought not to go to fairs to buy lead, glass, wax or oil, or for any other reason, without special leave from the Prelate.

The Sacrist ought to have a fellow, whom we call Sub-Sacrist. In many other places he is called *Matricularius*, and here it is his duty to help the Sacrist in the ministry of the Church, and when he is absent to act as his deputy. It is the special duty of the Sub-Sacrist to keep watch over the canonical Hours by night and by day for the purpose of celebrating divine service; to ring the bells; to regulate the clock; to ring the small bell to awaken the brethren in the Dorter for Mattins, and in summer after the midday repose; to close and open the doors of the Church at the appointed time, and to go and ask the business of those who knock at the Church door, or at the gates. It is also part of the duty of the *Matricularius* to assist the Sacrist in sweeping the Church, in hanging up curtains, in getting ready vestments and other ornaments, in washing lamps, and in trimming or extinguishing the other lights in the Church. Generally, he ought to do all his work at such a time that he never need be absent from the Hours imposed by the Rule, and, if he ever have to

tebit, per licenciam hoc faciat. Prunas in hyeme ad calefaciendas manus ministrorum altaris, in patellis ferreis ministrare debet; et in ecclesia cum sacrista noctibus dormire. Et singulis diebus in sero, quando hostia ecclesie claudenda sunt, ubique eam lustrare et circuire, et sic demum hostia non negligenter set secure firmare. In cimiterium potest matricularius sine licencia ire, set alibi extra ecclesiam ad alienas obediencias, nec ad faciendas oblaciones uel candelas sine licencia presidentis ire non debet. In processionibus, et tempore prandii, cene, uel collacionis, nunquam sine custode ecclesiam dimittet. Custodes in ecclesia comedent, set seculares aliquos, nec ad prandium sine licencia inuitabunt, nec ad cubandum cum eis retinebunt.

Scire eciam debet qualiter pulsaciones regulariter fieri debeant in festis principalibus, dupplicibus, communibus, ix lectionum, et feriis, que paucis sermonibus non possunt recitari. Hoc tamen notabiliter et regulariter obseruandum est, quod ad primam et ad maiorem missam et ad uesperas et ad collacionem cum paruo signo cotidie debet fieri pulsacio que uocatur appellacio. Ad matutinas seu ad alias horas fieri non debet appellacio. In feriis et ix lectionum vna campana pulsari debet ad matutinas, et cessare non debet quousque conuentus chorum ingrediatur. In festis uero communibus due minores campane debent pulsari ad matutinas continue, quousque conuentus chorum ingrediatur. In festis uero dupplicibus due campane maiores pulsari debent ad matutinas aliquantulum diu, et cessare, et post paruum interuallum iterum alie due pulsari, et in ingressu conuentus terminari. In festis uero principalibus prime dignitatis debent campane in choro primo pulsari in classicum ad matutinas et terminari antequam conuentus intret chorum; sed ad secundam pulsacionem cum duabus campanis conuentus chorum intrabit. Quando eciam pulsaciones debent fieri interius et quando exterius cum magnis campanis, scire debet. Nec debent magne campane pro

be absent, it will be proper for him to get leave. In winter he ought to supply live coals in iron dishes to warm the hands of those who minister at the altar, and to sleep in the Church at night, with the Sacrist. Every day, at evening, when the doors of the Church have to be shut, he should examine it in every part, and go round it, and finally, fasten the doors, not carelessly, but securely. The *Matricularius* may go into the cemetery without leave, but, with this exception, he ought not to leave the Church to go to any of the other offices, nor to make obleys or candles, without leave of the President. At processions, and at the time of dinner, supper, or Collation, he must never leave the Church without a guardian. The guardians of the Church must take their meals in it, but they must not invite any secular persons to dinner without leave, nor retain them to pass the night with them.

The *Matricularius* ought also to know on what regular system the bells should be rung on principal feasts, double feasts, common feasts, feasts of nine lessons, and ferial days—matters which cannot be narrated in few words. This, however, must be specially and regularly observed, that every day at Prime, High Mass, Evensong, and Collation, the little bell must be rung lightly in the manner called a 'summons.' For Mattins and the other Hours the 'summons' ought not to be sounded. On ferial days and feasts of nine lessons a single bell ought to be rung for Mattins, and it should not cease ringing until the convent is entering the Quire. But on common feasts two smaller bells ought to be rung for Mattins, without stopping until the convent is entering the Quire. On double feasts two larger bells ought to be rung for Mattins for a considerable time, then to cease, and after a brief interval two others to be rung, to be stopped on the entrance of the convent. On principal feasts of first dignity the bells in the Quire ought first to be rung in a clash for Mattins, and the ringing should cease before the convent enters the Quire; but at the second ringing with two bells the convent shall enter the Quire. The *Matricularius* ought also to know when ringings should take place inside, and when outside with the great bells. Nor ought the great bells to be rung for the death of seculars on the

secularibus mortuis ad petitionem alicuius pulsari sine ipsius sacriste licencia speciali, nisi forte de precepto ipsius prelati.

Item de luminaribus, tam cere quam olei, debet esse sollicitus, ut secundum diuersitates temporum faciat secundum quod a diutina consuetudine fuerat a predecessoribus suis usitatum. Precipue, in festis prime dignitatis, super trabem, et candelabra, et super parietes circa magnum altare, sexdecim cerei accendantur ad utrasque uesperas, et ad matutinas et ad magnam missam, et ad quodlibet altare [beate marie]¹ cereus unus, et ad altare beate marie quatuor, et omnes lampades ecclesie tota die et nocte ardeant. In festo uero sancti egidii patroni nostri addatur cereus unus similis cereo paschali, qui tota nocte et die sequenti ardeat, usque post completorium, et preterea sexdecim alii cerei ponantur in superiori deambulatorio circa magnum altare, ita quod preter cereum magnum sexdecim in superioribus partibus et sexdecim in inferioribus partibus ardeant; set tantum in hoc festo.

In festis autem principalibus secunde dignitatis, ad utrasque uesperas, et ad matutinas, et ad magnam missam, sex cerei super trabes ardere debent, et coram ceteris altaribus cereus unus, et ad altare beate marie quatuor, et omnes lampades ad missam, et ad uesperas, et ad matutinas. In festis tercie dignitatis quatuor cerei ardebunt sicut in duplicibus festis. In communibus uero festis, sicut dominicis diebus, ad uesperas et ad matutinas et ad missam duo cerei ardebunt. In quinque festis beate uirginis, unus cereus ardebit die ac nocte coram altare beate uirginis. In festo uero pasche, omnium sanctorum, sancti andree, et reliquiarum, unus cereus ardebit continue die ac nocte ad magnum altare. In diebus feriis duo cerei ardebunt ad magnam missam tantum. Ad missam uero matutinalem, quando cantatur ante capitulum singulis diebus per annum, unus tantum cereus ardebit, nisi propter sollempne anniuersarium plures, ut mos est, accendantur. A festo insuper omnium sanctorum usque ad purificationem beate marie, sacrista inueniet cereos conuentui in refectorio, tam ad cenam quam ad collacionem,

¹ These words seem to be redundant.

petition of anybody without the special license of the Sacrist, except at the behest of the Prelate himself.

Moreover the Sacrist should take pains about the lights, whether of wax or of oil, so that he may arrange them, to suit the different seasons, in the way that his predecessors have long been accustomed to follow. On feasts of first dignity let sixteen candles be lighted along the beam, and in the candelabra, and along the walls round the High Altar, at first and second Evensong, and Mattins, and High Mass; at every altar a single candle; at the altar of Blessed Mary four candles; and let all the lamps in the Church burn day and night. But, on the feast of S. Giles, our patron, let a single candle be added to these, similar to the paschal candle, to burn through the whole night and the following day until after Compline; and over and above this let sixteen other candles be placed in the triforium round the high altar; so that in addition to the great candle there may be sixteen candles burning in the upper part of the Church, and sixteen in the lower—but only on this feast.

On principal feasts of second dignity at first and second Evensong, Mattins, and High Mass, six candles ought to be lighted along the beams, and a single candle in front of the other altars, and at the altar of Blessed Mary four, and all the lamps at Mass, and at Evensong, and at Mattins. On feasts of third dignity four candles are to be lighted, as on double feasts. But on common feasts, as Sundays, at Evensong and at Mattins and at Mass two candles shall be lighted. On the five feasts of the Blessed Virgin a single candle shall burn day and night in front of the altar of the Blessed Virgin. On the feast of Easter, of All Saints, of S. Andrew, and of Relics, a single candle shall burn continually day and night at the high altar. On ferial days two candles shall be lighted at High Mass only. At Morning Mass on each day throughout the year, when it is sung before Chapter, there shall be a single candle only, unless several should be lighted for a solemn anniversary, as is customary. Moreover, from the feast of All Saints to the Purification of Blessed Mary, the Sacrist shall provide candles for the convent in the Frater, both at supper and at Collation; and in each week he shall

et refectorio ad accendendum candelas septem, et lectori ad cenam septem, et lectori in capitulo septem, qualibet ebdomada. Ad missam beate uirginis per annum omnibus diebus quatuor cereos et quatuor lampades; ad cameram prioris et propter hospites xx libras cere; in festo omnium sanctorum suppriori, et tercio priori, et quibusdam aliis, candelas ad lucernas; et itinerantibus fratribus, et dicentibus in ecclesia ad librum dormientem media nocte matutinas candelas ualde curialiter, dare consuevit. In festo uero altarium tota die et nocte propter reuerenciam sancti uel sanctorum unus cereus ardere consuevit. Et ad utrasque vespervas et matutinas et magnam missam plures sicut in die sollempni.

Aurum, argentum, cartas uel obligationes, scrinia uel cofras, uel aliud depositum sacrista non recipiet in sua custodia sine prelati licencia.

De regulari obseruantia in choro. xvi.

Regula dicit: *In oratorio nemo aliquid agat nisi ad quod est factum, unde et nomen accepit.* Ideo factum est oratorium quia in eo debent fratres deum laudare, benedicere, et glorificare, psalmis et ymnis et canticis spiritualibus deuotissime intendere. Nullum opus seruire debet ibi fieri, precipue presente conuentu, *ne eis sit impedimento, qui ibi aliquid agendum putauerunt.*

Fratres sicut sunt in ordine, sic debent in stallis suis esse, nisi ex causa rationabili alicui ad tempus locus superior concedatur, utpote si nouicius habeat ordinem diaconatus, stabit infra subdiaconum uel acolitum. Egregie uero persone, si suscipiant habitum canonicorum, secundum dispositionem prelati inter seniores uel iuxta ipsum prelatum sine murmure poterunt installari.

Intrantes chorum fratres et exeuntes profunde debent inclinare. Eodem modo faciant in capitulo et refectorio. Quo-

supply seven candles for the Fraterer, seven for the Reader at supper, and seven for the Reader in Chapter. It has been usual to provide at the Mass of the Blessed Virgin daily throughout the year four candles and four lamps; for the Prior's chamber, and for the use of guests, twenty pounds of wax; on the feast of All Saints to the Sub-Prior, and the Third Prior, and some others, candles for their lanterns; and to the brethren who are journeying, and to those who say Mattins at midnight in the Church at the coucher, candles with much prodigality. At the feast of altars it has been the custom to keep a single candle burning all day and all night, to shew reverence to the saint or saints; and at first and second Evensong, at Mattins, and at High Mass, several, as on a solemn day.

The Sacrist may not take into his safe keeping gold, silver, deeds or bonds, chests or coffers, or other deposit, without leave from the Prelate.

16. *Of observance in the Quire according to the Rule.*

The Rule says: *In a place of prayer let no one do anything except that for which it was built, from which it has also received its name.* A place of prayer was built, because in it brethren ought to praise God, to bless Him, and to glorify Him, and with the deepest devotion to sing psalms and hymns and spiritual songs. No servile labour ought to be done there, especially when the convent is present, lest those who imagine they have something to do there should be a hindrance to them.

Brethren ought to occupy their stalls according to their proper order, unless, for some good reason, a higher place be granted to any one for a time. For instance a novice, even if he be in deacon's orders, shall stand below a sub-deacon or an acolyte. Persons of great consideration, if they assume the habit of Canons, may without opposition have stalls allotted to them, according to the arrangement of the Prelate, among the seniors, or next to the Prelate himself.

Brethren ought to bow low when they enter and leave the Quire. They should do the same in the Chapter-

ciens fratres transeunt per altare, uel per reliquias, siue per ymaginem crucifixi uel beate marie, uel per hostium capituli, siue per prelatum, excepto dormitorio, inclinare debent. Transiens ab una parte chori usque ad aliam partem, ante et retro debet inclinare; et nouicii, quando incensant, similiter. Ministri altaris, quando ferunt textum uel reliquias in chorum, ad huiusmodi inclinaciones non tenentur. Fratres textum uel reliquias osculantes genuflectere debent. Quicumque in medio choro, siue solus siue cum alio, aliquid cantare habet, cum illic uenerit uersus altare inclinare debet; et cum post cantum recesserit prius ante et postea retro inclinet. Hoc idem facere debet nouicius qui dicit letaniam. Qui antiphonam incipit, ad inepcionem psalmi, post primum uersum uersus altare debet inclinare. Similiter, qui hymnum incipit, quousque primus uersus percantetur erectus debet stare, et postea uersus altare debet inclinare.

Dum legitur euangelium, qui foris est non debet chorum intrare; nec, qui intus est, donec perlectum fuerit euangelium, debet exire. Eodem modo in eleuacione corporis christi faciendum est, et dum fratres sunt ad trinam oracionem.

Trina¹ oracio singulis diebus fieri debet per annum duabus uicibus, semel ante matutinas et alia uice post completorium.

Nullus debet in choro superflua signa facere, superflue loqui, vngues scindere, scribere, ridere, uel dolare, vnum pedem super alium iactare, uel tibias pretendere, in stallo suo super cubitos pendere, nec eciam crura diuaticare, nouum cantum et inusitatum, nisi de consensu fratrum, incipere. Nec aliquis pro oracione singulari seruicium commune debet intermittere, set, siue oret, siue priuatim psallat, uel psalmodizet, siue quippiam aliud in choro secundum regulam faciat, statim, ex debito, ex quo dicitur *Per omnia secula seculorum*, uel *Dominus uobiscum*, vel aliquod tale in conuentu, respondeat cum ceteris, interrupto et omnino intermisso quod in ipso instanti

¹ Drina, MS.

House and the Frater. Whenever any of them pass in front of an altar, or relics, or figure either of the Crucified One, or of Blessed Mary, or the door of the Chapter-House, or the Prelate except in the Dorter, they ought to bow. A brother passing from one side of the Quire to the other ought to bow both forwards and backwards, and the novices, when censuring, should do the same. Those who serve at the altar are not compelled to bow in this way when they bring the text or relics into the Quire. Brethren when they kiss the text or relics ought to bow the knee. Whoever has to sing something in the middle of the Quire, whether he be alone or with someone else, ought to bow towards the altar, as soon as he has come there; and when he has gone back to his place after singing he should bow first forwards and afterwards backwards. The novice who says the litany should do the same. The brother who begins the antiphon at the commencement of the psalm, should bow towards the altar at the end of the first verse. In the same way he who begins the hymn ought to stand upright until the first verse is ended, and then bow towards the altar.

No one ought to enter the Quire while the gospel is being read; nor to leave it until it is finished. The same rule is to be observed at the elevation of the Body of Christ, and whilst the brethren are occupied with the triple prayer.

The triple prayer ought to be offered twice daily throughout the year; before Mattins and after Compline.

No one ought to make needless signs in the Quire, or needless conversation, or cut his nails, or write, or smile, or whittle, or throw one foot across the other, or stretch out his legs, or support himself on his elbows in his stall, or even sit with his legs wide apart. A new or unfamiliar tune should not be started without the consent of the brethren. Neither ought any one to interrupt the common service for the sake of private prayer, but, whether he be praying or privately singing a tune or a psalm, or doing anything else that the Rule allows, as soon as *For ever and ever*, or *The Lord be with you*, or any other familiar phrase is uttered in convent, he is bound to make the response with the rest, interrupting and laying aside entirely what he was purposing to utter at

pre manibus dicendum habuit, donec, post sufficientem responsionem, que prius incepit proseguatur. Si autem in medio psalmo, uel, quod minús est, et cicius perfici potest, scilicet in medio uersu finem oracionis audierit, uel aliquam pronunciationem cui conuentus respondere debuerit, statim respondeat. Et postea oracionem suam resumens uel uersum quem interrupit resumat, et sic quod incepit compleat.

Ad principalem psalmodiam in choro, unus debet sedere et alius stare, incipiendo a senioribus. Ad hanc legem prelati non artatur, quoniam ad placitum suum stabit uel sedebit. Infirmi et debiles, qui non possunt regulariter stare, debent se in ultimis stallis collocare, et ibi possunt ad placitum suum sedere. Duo uel tres possunt in ultimis stallis simul sedere, set non simul stare; verumptamen ad psalmos *Benedictus* et *Magnificat*, *Quicumque uult et Te deum laudamus*, *Nunc dimittis* et *Laudate dominum omnes gentes*, conuentus debet stare. Ad secundariam uero psalmodiam et ad uigilias mortuorum conuentus sedet, exceptis psalmis prenotatis. Si prelati in profestis diebus, uel eius uicarius pro eo, missam celebrat in conuentu, ad missam ipsam non debent fratres facere prostrationes, quamuis ad horas precedentes et eciam subsequentes, super formas se prosternant. Nec tunc debent se fratres prosternere pro pace cum psalmo *Deus uenerunt gentes*, sicut faciunt ceteris diebus post *agnus dei* ad missam capit[ularem].

Mense lector dominicis diebus post magnam missam debet in choro petere benedictionem ab eo qui ipsam missam celebrat; set si die dominica duplex festum uel supra contingat, quando prelati uel eius uicarius debet ipsam missam celebrare, debet lector ad missam capit[ularem] benedictionem postulare.

Qui lecturi sunt lectiones ad matutinas egredientes de stallis suis debent prius ad gradus ire, et ibidem uersus altare profunde inclinare; postea per medium chorum mature usque ad pulpitem procedere et, perlecta lectione, iterum per medium chorum ad gradus redire, et ibidem ante et retro

the moment, until, having made a proper response, he can continue what he had begun before. If, however, he should be in the middle of a psalm, or, which is shorter and can be finished quicker, in the middle of a verse, when he hears the end of a prayer, or any other utterance to which the brethren ought to respond, let him respond at once. Afterwards he may resume his own prayer or the interrupted verse, and so finish what he had begun.

At the principal singing of psalms in the Quire the brethren ought to sit and stand alternately, beginning with the seniors. The Prelate is not compelled to follow this rule, for he may stand or sit as he chooses. The infirm and feeble, who cannot stand according to this direction, ought to place themselves in the last stalls, where they can sit if they choose. Two or three may sit down simultaneously in the last stalls at the same time, but they may not stand simultaneously. At the *Benedictus* and the *Magnificat*, the Athanasian Creed, and the *Te Deum*, the *Nunc Dimittis* and the *O Praise the Lord all ye nations* [Ps. cxvii.], the convent ought to stand. But at the secondary singing of psalms, and at the vigils of the dead, the convent sits, except at the above mentioned psalms. If the Prelate or his deputy celebrate Mass in convent on ordinary days, brethren ought not to make prostrations at the Mass itself, even though at the Hours that precede and follow they prostrate themselves over the desks. Nor ought the brethren then to prostrate themselves for peace with the psalm *O God the heathen are come* [Ps. lxxix.], as they do on other days after the *Agnus dei* at the Chapter-Mass.

The Reader at Table ought on Sundays, after High Mass has been said, to ask for a blessing in the Quire from the priest who celebrates the Mass; but if a double feast or more should fall on Sunday, when the Prelate or his deputy ought to celebrate the Mass in question, then the Reader should ask for a blessing at the Chapter-Mass.

Those who have to read the lessons at Mattins, ought when they leave their stalls, to go first to the steps and there bow low towards the altar; next to advance slowly through the middle of the Quire to the *pulpitum*, and, when the lesson is ended, to go back again through the middle of the Quire

inclinare, et, si sit tempus prostrationis, debent ibidem prosternere. Qui primam et quartam lectionem legit, accepta benedictione, expectare debet paululum, quousque sedilia demittantur. Qui sextam lectionem legit, uertere debet librum ad euangelium, vt qui septimam lectionem debet legere, non oporteat eam tunc querere. Ad septimam lectionem debent fratres, si legatur euangelium, facies suas ad ipsum uertere et stare; dicto et r[esponsorio] sedere; et tunc debet lector paululum, ut predictum est, expectare. Et qui ultimam lectionem legit in recessu suo debet librum claudere et candelam tollere.

Qui in stallis suis r[esponsorium] cantant ante inpcionem et post, et ante inpcionem uersus et post, et ante *Gloria patri* et post, debent inclinare uersus altare. Eodem modo si duo ad gradus cantent r[esponsorium] facere debent, set in fine ante et retro debent inclinare, et ad se inuicem reuerrere. Qui uero r[esponsorium] cantare debent ad gradus, si sedeant in interioribus stallis surgere debent et in ultimis stallis expectare, quousque terminetur lectio, et sic mature debent ad gradus inclinare, et postea r[esponsorium] ordinate incipere. Hoc idem facturi sunt qui tractus uel gradale cantare debent, precipue si epistole finem ignorent. Si duo ad gradus cantent super librum simul debent stare prope; si sine libro cantent debent ex utraque parte lectrini stare remoti. Ad septem psalmos penitenciales fratres sedent in stallis suis, set ad letaniam genuflectunt et prosternuntur super formas. Tamen in die cinerum et in die cene dicentes .vij. psalmos penitenciales prosternuntur super formas, set tunc non sequitur letania, set absolucio a prelato uel eius uicario; verumptamen ad omnem letaniam in choro sollempnem conuentus stans conuertit se ad altare. In omni psalmodia hoc debent fratres attendere ut semper fiat pausacio

to the steps, and there bow forwards and backwards, and, if it be a time when they ought to prostrate themselves, they ought to prostrate themselves in that place. The brother who reads the first and fourth lesson ought, after he has received the blessing, to wait a short time till the seats are turned down. He who reads the sixth lesson ought to turn the book over to the gospel, so that he who ought to read the seventh lesson may not be obliged to search for it at the time. At the seventh lesson, if the gospel be read, brethren ought to turn towards the reader, and stand. When the respond has been said, they may sit down, and then the reader ought to wait for a little while, as aforesaid. He who reads the last lesson ought to put the book in its cupboard, and take away the candle.

Brethren who sing a respond in their stalls ought to bow towards the altar before they begin, and after they have finished; and before they begin the verse, and after it is finished; and before and after *Glory be to the Father*, etc. If two brethren are singing a respond at the steps they should obey the same rule, but at the end they ought to bow forwards and backwards, and then turn towards each other. Moreover, those who have to sing a respond at the steps, ought, if they be seated in the inner stalls, to get up and wait in the last stalls until the lesson is ended, and so at length bow at the steps, and afterwards begin the respond in due course. Those who are to sing the tract or the grayle are to do the same, especially if they do not know where the epistle ends. If two be singing at the steps together, with book, they ought to stand close; if without book they ought to stand apart, on opposite sides of the lectern. At the seven penitential psalms brethren sit in their stalls, but at the litany they bend the knee and prostrate themselves over the desks. On Ash Wednesday, and on Maundy Thursday, those who say the seven penitential psalms prostrate themselves over the desks, but then the litany does not follow, but absolution from the Prelate or his deputy. At every solemn litany in the Quire the convent stands, and turns to the altar. At all singing of psalms brethren ought to be careful always to make a pause in the middle; and that a verse should not

in medio, et, ante quam uersus ex una parte chori terminetur, alius uersus non incipiatur.

Vbicumque fratres sedent uel inclinant, excepto prandio uel ad necessarias, uestes suas ad se colligere debent in modum crucis; et si in superpelliciis fuerint manicas super genua iungant dextra semper superposita.

Tarde uenientes ad horas in ultimis stallis se collocabunt; post secundum psalmum uenientes chorum non intrabunt. Siquis ad missam cantandam se preparauerit, et, audito signo hore, nondum collo suo stolam imposuerit, disuestire debet et in chorum ad horam ire, nisi forte prius licenciam petierit. Si uero audito signo iam stolam susceperit, remanere potest et missam cantare, et postquam cantauerit potest intrare chorum ad primam, etiam ad tercium psalmum uel ad symbolum, id est, *Quicumque uult.*

Hanc quidem modestiam fratres semper habere debent ut sedilia stallorum in surgendo uel sedendo suauiter et sine strepitu cum sinistra manu deponantur et eleuentur. Oculos eciam suos non hac et illac inordinate reiciant, neque in seipsos fixos habeant, semper cogitantes quod regula dicit: *Quia oculus impudicus impudici cordis est nuncius.*

Si duo prelati uel tres sint simul in choro illi prelato qui stat in stallo prelati nostri debent prius fratres inclinare, et postea ceteris. Si extraneus prelatus cantet uesperas in choro, diaconus in capa serica porriget illi librum ad cap[itulum] et oracionem, et quando incensabit magnum altare ceroferarii precedent eum, et diaconus cum thuribulo in capa serica, et prelatus, si presens sit, et maior post eum cappis sericis induti, ducent eum a dextris et a sinistris usque ad altare, ibique expectabunt super gradus quousque incensauerit altare, et postea reducent eum in chorum, precedentibus ceroferariis, solusque diaconus cetera altaria incensabit. Et si extraneus prelatus magnam missam celebret, duo in cappis sericis ducent eum ad altare, et iuxta ipsum stabunt

begin on one side of the choir until the verse on the other side is ended.

Wherever brethren sit or bow, except at meals or in the Rere-Dorter, they ought to draw their garments towards them in the form of a cross; and, if in surplices, they should lay the sleeves together across their knees, the right sleeve always uppermost.

Those who come late to the Hours shall place themselves in the last stalls; if they come after the second psalm they shall not enter the Quire. If any brother has got himself ready to sing Mass, and when he hears the bell for an Hour has not yet put the stole over his neck, he ought to unvest himself, and go into the Quire for the Hour, unless he have before obtained leave of absence. If, however, he have already put on his stole when he hears the bell, he may remain and sing Mass, and when he has sung it he may enter the Quire for Prime even up to the third psalm, or the Athanasian Creed.

Brethren should always be careful, when they get up or sit down, to raise or lower the seats of the stalls gently and noiselessly with the left hand. Moreover they should not cast their eyes carelessly hither and thither, nor keep them fixed upon themselves; always remembering that the Rule says: *An unchaste eye is the messenger of an unchaste heart.*

If two or three Prelates be present at the same time in the Quire, brethren ought to bow first to the Prelate who stands in the stall of our Prelate, and to the others next. If a stranger Prelate sing Evensong in the Quire, a deacon in a silk cope shall hand him the book at the chapter and the collect; and, when he censes the high altar, the taper-bearers shall precede him, and a deacon in a silk cope with the censer, and the Prelate if he be present, and the next in rank after him, both vested in silk copes, shall escort him on the right and left up to the altar; and there they shall wait on the steps until he has censed the altar, after which they shall conduct him back to the Quire preceded by the taper-bearers. The deacon alone shall cense the other altars. If a stranger Prelate celebrate High Mass, two brethren in silk copes shall escort him to the altar, and stand beside him on the right

dextra leuaque ad confessionem, et finita missa ducent ipsum ad disreuestiendum.

Quocienscumque antiphone cantantur ad principalem psalmodiam in choro, conuentus debet stare, et chorus contra chorum uertere. Qui antiphonas incipiunt, sicut chorus stat, sic eodem ordine ipsi stabunt, et post uersum percantatum uersus altare inclinabunt. Ad omnes neupmas et ad omnes uersiculos et ad capitula fratres se uertent uersus sanctuarium, et ad *Gloria patri* inclinabunt chorus ad chorum. Ad omnia responsoria ad matutinas sicut ad lectiones sedebunt, exceptis hiis qui responsoria et uersus canunt. Hii autem stabunt et ad altare se uertent. Ad repeticiones responsoriorum super horas post *Gloria patri*, et ad responsoria super horas ut in quadragesima *Participem* et cetera, et ad minora responsoria que cantantur ad uesperas, vt in septuagesima¹, *Esto nobis*, R[esponsum] *Educ de carcere*, et R[esponsum] *Vsque quo exaltabitur*, et Responsoria que dicuntur ad completorium, *In pace*, *In manus tuas domine*, ad altare semper conuertuntur. Quando uero ad matutinas responsoria a capite repetuntur, uel ad uesperas, preter ea que sunt prenommata, stat chorus contra chorum conuersus. Ad omnes ympnos cantandos et ad totam psalmodiam, tam in die quam in nocte, chorus contra chorum se uertit. Si prostratio fiat diebus ferialibus ad omnes horas et ad nonam, ad *placebo* tamen non fiet prostratio, nisi ad uesperas sequentes fieri debeant prostrationes.

Ad matutinas et ad uesperas in feriis ad primam collectam post *Benedictus* et *Magnificat*, Ebdomodarius, uel qui locum eius tenet, surgit et uadit ad lectrinum, et ibi stando dicit oracionem et ceteras oraciones que sequuntur sollempnes; conuentus tamen ad primam oracionem, tam ad uesperas quam ad matutinas, iacet prostratus, set ad suffragia que sequuntur de trinitate, de cruce, de sancto andrea, de sancto Egidio, et ceteris, prostrati non iacent fratres, set cum dicitur *Oremus* post v[ersiculum] genuflectunt, et statim erecti super subsellia inclinant. Ad horas tamen super formas prosternuntur, dum

¹ septuagesimam, MS.

and left at the confession, and when Mass is ended they shall escort him to be unvested.

Whenever antiphons are sung at the principal singing of psalms in the Quire, the convent ought to stand, and turn Quire to Quire. Those who begin the antiphons, shall stand in the same order as the Quire, and when the verse has been sung through they shall bow to the altar. At all neums, and at all versicles and at chapters brethren shall turn towards the sanctuary, and at *Glory be to the Father* they shall bow Quire to Quire. At all responds at Mattins they shall sit as at the lessons, except those who sing the responds and the verses. These shall stand and turn to the altar. At all repetitions of responds at the Hours, after *Glory be to the Father*, and at responds at the Hours as in Lent, *Participem* etc., and at the minor responds which are sung at Evensong, as in Septuagesima, *Esto nobis*, R. *Educ e carcere*, and R. *Usque quo exaltabitur*, and the responds which are said at Compline, *I will lay me down in peace* [Ps. iv. 9], *Into thy hands I commend my spirit* [Ps. xxxi. 5], they always turn to the altar. When, however, at Mattins responds are repeated from the beginning, or at Evensong, with the above exceptions, they stand Quire to Quire. At all singing of hymns, and at all singing of psalms, both by day and night, they stand Quire to Quire. If prostration takes place on ferial days at all Hours and at None, it will not take place at *Placebo*, unless prostrations ought to take place at the following Evensong.

At Mattins and at Evensong on ferial days, at the first collect after the *Benedictus* and the *Magnificat*, the priest for the week, or he who takes his place, rises and goes to the lectern, and standing there says the collect, and the other collects that follow, in solemn fashion. At the first collect, however, both at Evensong and at Mattins, the convent lies prostrate, but at the suffrages that follow of the Trinity, the Cross, S. Andrew, S. Giles, and the rest, brethren do not lie prostrate; but, when *Let us pray* is said after the versicle, they bend the knee, and immediately afterwards stand upright and bow over the seats. At the Hours, however, the priest for the week, as well as the rest of the brethren,

dicuntur oraciones, tam ebdomodarius quam ceteri fratres. Eodem modo ad oraciones super quindecim psalmos graduum, et super septem psalmos penitenciales, et post psalmos familiares. Ad seruicium uero secundarium de beata maria, dum dicuntur oraciones uel suffragia, prostrati non iacent, set ad oracionem post *Benedictus* et *Magnificat*, et ad oracionem sancti augustini et ad oraciones omnium horarum, primo genuflectunt, et postea super subsellia inclinant, set ebdomodarius stando dicit oraciones. Ad psalmos qui dicuntur pro pace post matutinas, omnes prosternuntur super formas, tam ad psalmos quam ad oraciones sequentes. Ad illam oracionem que dicitur ad processionem in claustro ad hostium ecclesie, uel ad oracionem in processione ante crucifixum, et ad omnes oraciones que dicuntur ad benedicendum canonicum in habitus suscepcone uel professione, uel ad defunctum sepeliendum, uel ad benedictionem dandam in choro super mense lectorem, siue in uia dirigendum, siue de uia reuersum, uel ad aliquem recipiendum in fraternitatem, siue in benedictione palmarum uel candelarum in purificatione, uel cerei paschalis in uigilia pasche, uel ignis, siue carnum in die pasche, uel fructuum in transfiguracione, uel ad oraciones in extrema unctione, fratres nec prostrati nec inclinati erunt, set erecti stabunt. In die cinerum et die cene ad absolucionem prostrati erunt set ad benedictionem cinerum erecti stabunt.

In hiis igitur et ceteris obseruanciis regularibus attendere debent ut secundum apostolum omnia honeste et secundum ordinem fiant. Locus enim sanctus est ubi stant ad orandum. Ibi est dei sanctuarium. Ibi est ymago crucifixi. Ibi est uerum corpus domini nostri Jhesu Christi quod sumpsit de beata maria uirgine, per quod nos redemit in suo sanguine. Ibi consecrantur diuina misteria. Ibi est sanctorum angelorum frequentia. Ibiq; resonant diuine laudis organa. Excuciant igitur serui dei a se torporem et negligenciam; uanas quoque cogitaciones et superfluas a corde suo repellant.

prostrate themselves over the desks, whilst the collects are being said ; and in the same way at the collects, at the fifteen psalms of degrees, the seven penitential psalms, and the familiar psalms. But at the secondary service of Blessed Mary, when collects or suffrages are said, they do not lie prostrate, but at the collect after the *Benedictus* and *Magnificat*, and at the collect of S. Augustine, and at the collects of all the Hours, they first bend the knee, and afterwards bow over the seats, but the priest for the week says the collects standing. At the psalms which are said for peace after Mattins, all prostrate themselves over the desks, both at the psalms and at the collects that follow. At the collect which is said at procession in the Cloister at the church door, or at the collect in procession before the Rood, and at all collects said at the blessing of a Canon, either when he takes his habit, or when he professes, or at the burial of the dead, or at the blessing in the Quire of the Reader at Table, or when any one has to be sent on a journey, or when he returns from a journey, or at the reception of any one into brotherhood, or at the blessing of the palms, or of the candles at the Purification, or of the paschal candle on Easter-Eve, or of fire, or of meat on Easter-Day, or of fruits at the Transfiguration, or at collects at extreme unction ; brethren shall neither prostrate themselves nor bow, but shall stand upright. On Ash Wednesday and on Maundy Thursday they shall prostrate themselves at the absolution ; but at the blessing of the ashes they shall stand upright.

In these and in all other observances in accordance with the Rule brethren ought to be careful that, as the Apostle directs, *all things be done decently and in order*. For the place in which they stand to pray is holy. There is the sanctuary of God ; there is the image of the Crucified One ; there is the true Body of our Lord Jesus Christ which He received from the Blessed Virgin Mary, and through which He redeemed us by His blood. There are the divine mysteries consecrated ; there is the frequent presence of holy angels ; and there resound strains for the praise of God. Let servants of God then shake off indifference and carelessness ; let them drive out of their hearts idle and useless thoughts. Let them open

Superne gracie dei que semper presto est pure et deuote orantibus cordis sinum aperiant. Et qui gratiam cantandi habent libenter et uiriliter ad extollendum seruicium diuinum cantent. Qui autem gratiam uocis non habent chorum uestiant, et pro modulo suo ceteros adiuuent, ne in illam sententiam incidant que dicitur: *Maledictus omnis qui opus domini fecerit negligenter*, set potius ceterorum bene laborantium in premio participes fiant, quibus dicturus est dominus: *Venite benedicti patris mei* etc.

Quod horis regularibus omnes interesse debent. xvij.

In regula scribitur sic: *Oracionibus instate horis et temporibus constitutis*. Hoc preceptum omnes constringit qui regulam beati augustini profitentur. In serie professionis dicit quilibet: *promitto me seruiturum in ecclesia* etc.; postea dicit; *et promitto obedienciam domino priori et successoribus eius quos sanior pars totius congregacionis* etc. Primo et principaliter promittimus deo in ecclesia seruire, et secundario prelato obedire. Quapropter sciendum est quod prelato debet quisque obedire propter deum in preceptis regularibus; set si aliquid precipiat (quod absit) quod sit contra regulam, uel contra professionem, non est ei obediendum, verumtamen propter obedienciam interdum bonum quod facimus est intermittendum, ita sane quod illud bonum tale sit sine quo potest esse salus. Igitur obedienciarum horis omnibus regularibus interesse debent, et sine causa ualde rationabili abesse non possunt. Inter horas regulares ad suas obediencias infra sceptra sine licencia exire possunt; set, audita pulsacione ad horas regulares festinare debent, quoniam operi dei nichil preponi debet. Celerarius autem, et subcelerarius, quibus plus ceteris magis incumbit uictualia fratrum prouidere, horas regulares continue sequi non pos-

the recesses of their heart to the sovereign grace of God, which is always ready to be bestowed on those who pray for it with purity and sincerity. Let those who have the grace of song sing willingly and energetically to improve the service of God. Let those who have not the grace of voice, vest those who sing, and help the rest according to their capacity, that they fall not under the reproof of that text which says: *Cursed be he who doeth the work of the Lord carelessly*¹, but rather let them share the rewards of others who do their work well, to whom the Lord will say: *Come, ye blessed of my Father*, etc.

17. *That all ought to be present at the Hours prescribed by the Rule.*

It is written in the Rule: *Be instant in prayer at the Hours and times appointed.* This precept is binding on all who adopt the Rule of S. Augustine. In the course of his profession everyone says: *I promise that I will serve in church*, etc.; and afterwards he says: *I promise obedience to our lord the Prior, and his successors, whom the more judicious part of the whole congregation*, etc. Our first and most important promise is to serve God in church, and in the second place to obey the Prelate. Wherefore it must be remembered that everyone ought, for the sake of God, to obey the Prelate in all that he bids us do, in accordance with the Rule; but, if he bids us do anything contrary to the Rule or to our profession (which God forbid), he is not to be obeyed; but, for the sake of obedience, the good that we are about must sometimes be interrupted—provided always that it be a good of that kind that salvation may be achieved without it. The officers therefore ought to be present at all Hours prescribed by the Rule, and they cannot absent themselves without a very reasonable cause. Between the regular Hours they may go to their places of office within the precincts without leave; but, as soon as they have heard the ringing, they ought to hasten to the Hours, for nothing ought to be preferred to the work of God. The Cellarer, however, and the Sub-Cellarer, who have more to do than any of the rest in providing the food of the brethren, cannot attend the

¹ Jeremiah xlviii. 10.

sunt; et ideo prelatus secundum formam predictam potest cum eis dispensare.

Fratres ergo qui hōris regularibus intersunt ab eo tempore quo regularis hora incipitur usque quo totum quod post horam dicendum est finiatur, nullatenus de choro nisi pro aliqua necessitate exire debent; et, cum exierint, moram non faciant, set expleta necessitate statim redeant, ita ut, cantata hora, simul cum aliis de choro exeant, maxime processioni que fit de ecclesia quando itur in capitulum, uel in refectorium, uel in dormitorium, uel ad locucionem in claustrum. Dum fratres faciunt processionem in claustro nullus in loquatorio sedere debet, uel eciam apparere, nec in capitulo. Nemo de loquatorio processioni uel de processione loquatorium intret. Qui in processione sunt nusquam diuertere debent quousque terminetur processio. Precentor tamen, si necesse sit ad ordinandum processionem, potest de loco suo ad utramque partem declinare. Seruitores eciam post prandium et post cenam cum conuentu intrantes ecclesiam antequam chorum intrent, possunt se a processione diuertere. Sacerdos eciam ebdomodarius dominicis diebus in quadragesima, dum conuentus facit stacionem in claustro ad processionem secundum consuetudinem exit cum subdiacono ad officinas, ubi facit benedictionem. Nullus alius frater in processione presens potest a processione recedere; nec absens debet se impetuose ingerere.

Ex quo aliqua hora in choro inchoatur quousque finiatur, nullus eorum qui conuentum frequentant in claustro remaneat, nisi accepta licencia. Nullus eciam interim sine licencia ibi sedeat; nullus ibi scribat, aut librum legat, aut aliud quodlibet opus ibi tunc faciat; set, audito sonitu appellationis, statim surgat, et sibi prouideat ut, cum hora pulsauerit, chorum intret, et ibi remaneat, donec hora percantata cum conuentu discedente discedat.

Hours uninterruptedly; and for this reason the Prelate may excuse their attendance according to the above form.

Brethren who attend the Hours prescribed by the Rule, ought on no account to leave the Quire from the time the Hour begins till the end of everything that has to be said after it, except from some necessity; and, when they have left, they must not linger, but, when their necessity is over, they must return at once, so that when the Hour has been sung they may leave the Quire with the rest. It is specially important that they should take part in the procession which starts from the Church when the brethren go into the Chapter House, the Frater, the Dorter, or the Cloister for conversation. Whilst the brethren are passing in procession through the Cloister no one ought to sit in the Parlour, or even be seen in it, nor in the Chapter-House. Let no one pass from the Parlour to the procession, or from the procession to the Parlour. Those who take part in the procession ought never to turn aside anywhere until the procession is ended; but the Precentor, if necessary, for the purpose of marshalling the procession, may pass out of his place to the right or the left. The servitors also, when they enter the church with the convent after dinner and supper, may separate themselves from the procession before they enter the Quire. Moreover on Sundays in Lent, whilst the convent is making a station in the Cloister at procession, according to custom, the priest for the week goes with a sub-deacon to the different offices, and blesses them. No other brother who takes part in the procession can withdraw from it, nor should one who is not taking part in it forcibly insert himself.

From the beginning to the end of any Hour in the Quire, none of those who belong to the convent should remain in the Cloister without leave. Moreover no one may sit there, or write, or read a book, or do any other work of any kind there at that time, without leave. But, when a brother hears the sound of the 'summons' let him at once rise, and be careful to enter the Quire when the Hour has been rung, and to remain there till, the Hour having been sung through, he leaves when the convent leaves.

Qualiter fratres surgere debent ad matutinas. xviii.

Media nocte debent fratres surgere ad matutinas; unde ad excitandum conuentum subsacrista, ad cuius spectat officium horologium temperare, prius debet nolam in dormitorio pulsare. Quo sonitu fratres excitati debent se signo crucis armare; et secretas suas oraciones dum se preparant sine strepitu dicere et surgere; ad necessarias si placet ire; et denuo coram lectulis suis sedere, et signum progressionis sue de dormitorio a custode ordinis faciendum expectare; deinde, accensa lanterna, quam unus de iunioribus debet preferre, facto paruo sonitu in ecclesiam calciati et cincti procession- aliter ire atque trinam oracionem seni et seni deuote et re- uerenter facere. Ante cuius inceptiorem debent se signo crucis armare, ac deinde profunde inclinare. Erecti quidem dicant singuli: *Pater de celis deus, miserere nobis*; inclinati uero dicant oracionem ad patrem. Facto signo a custode ordinis, si sit feria, ad terram se prosternunt; sin autem, erecti ad partem aquilonarem paululum secedentes, dicunt: *Fili redemptor mundi deus, miserere nobis*; inclinati uero dicunt oracionem ad filium. Iterum autem audito signo ut prius, si feria est, genu flectunt; sin autem, erecti ad partem australem paululum secedentes dicunt: *Spiritus sancte deus, miserere nobis*; inclinati uero dicunt oracionem ad spiritum sanctum. Iterum audito signo ut prius, si feria est, genua flectunt. Sin autem, erecti ad partem aquilonarem iterum secedentes paulu- lum dicunt: *Sancta trinitas unus deus miserere nobis*; et in- clinati dicunt oracionem ad sanctam trinitatem. Auditoque signo a custode ordinis ut prius, si sit feria, genuflectunt ut prius; sin autem, erecti imprimunt sibi signum crucis, et pro-

18. *How brethren ought to rise for Mattins.*

Brethren ought to rise for Mattins at midnight. Hence the Sub-Sacrist, whose duty it is to regulate the clock, ought before then to ring the little bell in the Dorter to awaken the convent. When the brethren have been aroused by the sound they ought to fortify themselves with the sign of the cross, and to rise and say their private prayers while they noiselessly get themselves ready. They may go to the Rere-Dorter if they choose, and then sit down again before their beds, and wait for the Warden of the Order to give the signal for them to leave the Dorter. Next, when the lantern has been lighted, which one of the younger brethren ought to carry in front of them, and a gentle signal has been given, they should put on their shoes and their girdles, march into Church in procession, and devoutly and reverently begin the triple prayer, six at a time. Before they begin this they ought to fortify themselves with the sign of the cross, and then to bow low. They are all to stand up when they say one by one: *O God the Father of heaven, have mercy upon us*; but to bow their heads when they say the prayer to the Father. At a sign from the Warden of the Order, if it be a ferial day, they prostrate themselves to the ground; but if not, standing upright, and moving a short distance towards the north side, they say: *O God the Son, Redeemer of the World, have mercy upon us*. They bow their heads while saying the prayer to the Son, and again, on hearing the signal as before, if it be a ferial day, they bend the knee; but, if not, standing upright, and moving a short distance towards the south side, they say: *O God the Holy Ghost, have mercy upon us*. They bow their heads, while saying the prayer to the Holy Spirit, and, on again hearing the signal, as before, if it be a ferial day, they bow their knees; but, if it be not, they stand upright, and again moving a short distance towards the north side, they say: *O Holy Trinity, One God, have mercy upon us*, bowing their heads as they say the prayer to the Holy Trinity. When they hear the signal from the Warden of the Order, as before, if it be a ferial day, they bend the knee as before; but if not, they stand upright, mark themselves with the sign

funde inclinantes bini et bini inuicem ante et retro, vadunt in stalla sua atque dicunt quindecim psalmos. Dictis quinque psalmis graduum, si tempus prostrationis est, super formas se prosternunt; si non, ad oracionem dominicam et ad preces sequentes super subsellia inclinant. Dum medii psalmi dicuntur et ultimi psalmi, eodem modo faciunt, set ultimi psalmi sine *Gloria patri* sunt dicendi. Sciendum est quod quindecim psalmi graduum semper ante matutinas dicuntur, nisi in festis dupplicibus et supra, et tribus diebus ante pascha, et nisi infra octavas Natalis domini, Pasche, et Pentecostes, Assumpcionis beate marie, et nisi infra octauas sancti Egidii patroni nostri.

Antequam incipiantur matutine, fratres dicant prius oracionem dominicam super formas prostrati, si tempus prostrationis est, uel inclinati super subsellia; factoque signo a prelato, uel ab eo qui uices eius gerit, omnes erigunt se et signo crucis se signant, et ad altare conuersi inclinant; stantibus autem et ad altare omnibus se conuertentibus, incipiat sacerdos: *Domine labia mea aperies*. Chorus contra chorum ad *Gloria patri* inclinabit, et ad *Sicut erat* erecti stabunt ad altare conuersi. Hic est modus seruandus in principio omnium horarum.

Dum canitur Inuictatorium et post *Venite*, ad altare conuersi erunt; quando dicitur *Venite adoremus*, quousque dicatur, *Nos autem populus*, chorus contra chorum inclinabit; ad *Gloria patri* post *Venite* chorus contra chorum inclinabit, et ad *In secula seculorum Amen* erectus ad altare se conuertet; dum hympnus canitur chorus contra chorum stabit; ad ultimum uersum, qui in laudem trinitatis dicitur, usque ad finem inclinabit. Erectus ad altare conuertetur, incepto primo psalmo; vno stante, alius sedebit, incipiendo a seniore; ad antiphonas chorus contra chorum stabit; ad neupmas et versiculos semper ad altare se conuertet; ad oracionem dominicam inclinabit, et ad lectiones et responsoria sedebit.

Qui lectiones sunt lecturi prius ad lectrinum ibunt, ibique

of the cross, and bowing low in pairs forwards and backwards, they go into their stalls and say the fifteen psalms. When they have said five of the psalms of degrees, if it be a season for prostration, they prostrate themselves over the desks; if not, they bow over the seats at the Lord's Prayer, and the prayers that follow. Whilst the middle psalms and the last psalms are being said, they do the same; but the last psalms must be said without *Glory be to the Father*. It is to be remarked that the fifteen psalms of degrees are always said before Mattins except on double feasts and more, on the three days before Easter, within the octave of Christmas, Easter, Pentecost, the Assumption of Blessed Mary, and S. Giles our patron.

Before Mattins begin the brethren are first to say the Lord's Prayer, prostrating themselves over the desks, if it be a season for prostration, or bowing over the seats; and, at a signal from the Prelate or his deputy, they are all to stand upright and cross themselves, and then turn to the altar and bow. While they are all standing, turned towards the altar, the priest is to begin: *O Lord, open thou my lips*. At *Glory be to the Father* they are to bow, Quire to Quire, and at *As it was* they are to stand upright, turned to the altar. This is the form to be observed at the beginning of all Hours.

Whilst the Invitatory is being sung, and after *O come let us sing*, they are to turn to the altar. From *O come let us worship* to *And we are the people*, they are to bow Quire to Quire, and at *Glory be to the Father* after the *Venite*, but at the *For ever and ever, Amen*, to stand upright, turned to the altar. While the hymn is being sung they shall stand Quire to Quire. At the last verse, which is sung in honour of the Trinity, down to the end, they shall bow. Then, standing upright, they shall turn to the altar, at the beginning of the first psalm; while one stands, the next to him sits down, beginning with the senior. At the antiphons they are to stand, Quire to Quire; at the neums and versicles always to turn to the altar; to bow at the Lord's Prayer, and to sit at the lessons and responds.

Those who are to read the lessons will go first to the

inclinabunt. Per medium chorum transeuntes ad pulpitem ibunt, et lecciones legent, ac deinde per medium chorum iterum ad lectrinum ibunt, et ibi ante et retro inclinabunt; et si sit tempus prostrationis prius ibi se prosternent, et erecti ante et retro inclinabunt, et sic demum sedes suas repetent.

Ad repetitiones omnium responsoriorum post *Gloria patri*, chorus stabit, et ad altare se conuertet. Ad *Te deum laudamus* chorus contra chorum stabit. Ad *Sanctus, Sanctus, Sanctus*, inclinabit. Ad *Dominus deus* erigitur. Ad v[ersiculum] sacerdotis ad altare conuertitur. Incepta a[ntiphona] super laudes, qui ad psalmum *Dominus regnauit* sedent, ad sequentem psalmum *Iubilate deo* similiter sedere debent. Ad duos psalmos sequentes, scilicet *Deus Deus meus*, et *Deus misereatur nostri* stantes stabunt, et sedentes sedebunt; set ad v[ersum] *Deus misereatur nostri* omnes simul inclinabunt. Item ad psalmum *Benedicite*, cum dicitur versus de trinitate, scilicet *Benedicamus patrem, et filium cum sancto spiritu*, omnes pariter inclinabunt, et ad versum sequentem erecti stabunt. Ad psalmum, *Attendite popule meus*, cum fuerit peruentum ad *Quociens exacerbauerunt* sedentes surgent atque stabunt atque ad duos psalmos sequentes. Idem facient ad psalmum *Misericordias domini*. Finito psalmo, stabunt ad tres psalmos sequentes; post psalmum *Laudate dominum de celis*, ad ipsas matutinas non sedebunt. Ad capitulum versus altare erecti stabunt; ad ympnum chorus contra chorum; ad versiculum versus altare; ad psalmum *Benedictus* chorus contra chorum; ad neupnam versus altare. Ad orationem chorus contra chorum super subsellia inclinabit. Ad *Benedicamus domino* et *Dco gracias* versus altare erectus stabit. Ad suffragia sequencia eodem modo facit tam ad antiphonas quam ad versiculos et oraciones. Verumptamen, si tempus prostra-

lectern and there bow. Then they will pass through the middle of the Quire to the *pulpitum*, where they will read the lessons, and then passing through the middle of the Quire go a second time to the lectern, and there bow forwards and backwards. If it be a season for prostration they will first prostrate themselves there, and then, standing upright, bow forwards and backwards, and so at length return to their places.

At all repetitions of responds after *Glory be to the Father* the Quire will stand, and turn to the altar. At *We praise thee, O God*, they will stand Quire to Quire. At *Holy, Holy, Holy*, they will bow. At *Lord God* they stand upright. At the versicle spoken by the priest they turn to the altar. At the beginning of the antiphon at Lauds, those who sit at the psalm *The Lord is King* [Ps. xciii.], ought to sit at the next psalm *O be joyful in the Lord* [Ps. c.]. At the two next psalms, *O God, thou art my God* [Ps. lxiii.], and *God be merciful unto us* [Ps. lxvii.], those who were standing will continue to stand, and those who were sitting to sit: but at the verse *God be merciful unto us* all will bow together. Also at the *Benedicite*, when the verse of the Trinity is said, namely, *Let us bless the Father and the Son and the Holy Ghost*, all will bow together, and at the next verse stand upright. At the psalm *Hear my law, O my people* [Ps. lxxviii.], when they have reached *Many a time did they provoke him* [v. 41], those who are sitting are to stand, and remain standing through the two next psalms. They are to do the same at the psalm *My song shall be always of the loving-kindness of the Lord* [Ps. lxxxix.]. At the end of the psalm, they are to stand through the next three psalms; after the psalm *Praise the Lord of heaven* [Ps. cxlviii.], they are not to sit again through Mattins. At the chapter they are to stand upright, turning towards the altar. At the hymn Quire to Quire. At the versicle, turned towards the altar. At the *Benedictus* Quire to Quire. At the neum turned towards the altar. At the collect they are to bow, Quire to Quire, over the desks. At *Let us bless the Lord*, and *Thanks be to God*, they are to stand upright, turned towards the altar; at the prayers that follow they do the same, both at the antiphons, the versicles, and the collects. But, if it be a season

cionis fuerit, cum dicitur *Oremus* post versiculum, omnes super formas ueniam petunt atque statim super subsellia ad oraciones inclinant. Qui autem responsoria et uersus cantant stantes, ante inepcionem responsoriorum et post, et ante inepcionem uersus et post, inclinare debent. Similiter qui primam antiphonam super primum nocturnum, et antiphonam super laudes, et antiphonam super *Benedictus* incipit et ymnos, eodem modo prius inclinare debet, et post primum versum percantatum iterum inclinare.

Qualiter ad secundarium seruicium se habere debent. xix.

Ad secundarium seruicium de domina unus de iunioribus cantabit inuictatorium, non tamen ex parte ebdomodarii, set ex alia parte. Antiphonam super psalmos ante lectiones, et antiphonam super laudes, et antiphonam super psalmum *Benedictus*, cantando incipiet. Omnes uersiculos dicet, et primam lectionem leget. Ad istas secundarias matutinas stabit conuentus quousque psalmi incipiantur ante lectiones. Post terciam lectionem, quam prelatus leget si presens sit, uel in eius absencia subprior, dicto responsorio cum versu et *Gloria patri*, omnes fratres erecti stabunt quousque primus psalmus in laudibus incipiatur, et sic sedere debent usque ad capitulum post laudes. Deinde ad ipsas matutinas non sedebunt. Ad psalmum *Benedictus*. chorus contra chorum stabit, et ad omnes oraciones sequentes super subsellia inclinabit, et eciam ad antiphonas, excepta memoria de sancto augustino que fieri debet cum cantu.

Ille tamen iunior qui dicit uersiculos erectus dicet uersiculos, et inclinabit uersus altare et post super subsellium inclinabit. Si autem tempus prostrationis sit fratres super formas se prosternent, et statim ad supersubsellia se erigent, et inclinabunt. Ad psalmos pro pace post matutinas, et ad oraciones sequentes, omnes fratres super formas se prosternent. Post matutinas in feriis dicuntur septem psalmi

for prostration, when *Let us pray* is said after the versicle, all ask for pardon over the desks, and immediately afterwards bow over the seats at the collects. Those, however, who sing the responds and the verses standing, ought to bow, before and after the commencement of the responds, and before and after the commencement of the verse. Similarly, he who begins the first antiphon at the first Nocturne, and the antiphon at Lauds, and the antiphon to the *Benedictus*, and the hymns, ought in the same way to bow first, and after the first verse has been sung through to bow a second time.

19. *How they ought to behave at the secondary service.*

At the secondary service of our Lady one of the junior brethren is to sing the invitatory, not however on the side of the priest for the week, but on the other. He is to begin to sing the antiphon to the psalms before the lessons, and the antiphon at Lauds, and the antiphon to the *Benedictus*; he is to say all the versicles, and to read the first lesson. At these secondary Mattins the convent shall stand until the beginning of the psalms before the lessons. After the third lesson (which the Prelate shall read if he be present, or in his absence the Sub-Prior), and after the respond with the verse and *Glory be to the Father*, all the brethren shall stand upright until the first psalm at Lauds begins, and then they ought to sit until the chapter at the end of Lauds. After that they are not to sit again at Mattins. At the *Benedictus* they are to stand, Quire to Quire, and at all the collects that follow they are to bow over the seats, and even at the antiphons, with the exception of the memorial of S. Augustine, which ought to be sung.

The junior brother who says the versicles shall stand upright while he says them, and shall bow towards the altar, and afterwards bow over his seat; but, if it be a season for prostration, the brethren shall prostrate themselves over the desks, and immediately afterwards stand upright at the seats and bow. At the psalms for peace after Mattins, and at the collects that follow, all the brethren shall prostrate themselves over the desks. The seven penitential psalms with

penitenciales cum letania, a festo sancti michaelis usque ad diem cinerum ; in quadragesima dicuntur post terciam usque ad diem cene ; in estate post secundariam primam antequam fratres intrent capitulum.

Finitis matutinis omnes facta inclinacione profunda exire debent de choro, et, iunioribus precedentibus cum lanterna accensa, cum processione dormitorium petunt, nullo nisi per licenciam in ecclesia remanente, exceptis custodibus, sicque non ante lectos sedeant set in ipsis se collocent et pausent.

Ad primam et ad ceteras horas diei eundem ordinem tenebunt fratres sicut predictum est ad matutinas, videlicet quo ad oracionem dominicam in principio cuiuslibet hore, ad ymnos, ad antiphonas, ad psalmod[iam], ad versiculos, et ad oraciones, staciones, sessiones, inclinaciones, verumptamen ad psalmum *.Quicumque uult.* omnes stabunt. Ad completorium autem ad duos primos psalmos stantes stabunt, et ad duos psalmos sequentes, secundum uices suas similiter. Ad psalmum *.Nunc dimittis.* omnes stabunt ; ad preces et ad confessionem inclinabunt. Et, si tempus fuerit prostracionis, omnes super formas se prosternent, ut supradictum est.

Finito completorio, et trina oracione completa, quod domini sepulturam significat, omnes fratres, aqua benedicta aspersi, statim coopertis capitibus suis, usque in dormitorium processionaliter uadunt. Post completorium summum debet silencium teneri. Nullus debet de dormitorio sine licencia egredi, exceptis ecclesie custodibus. Nullus discooperto capite debet per claustrum incedere. Nullus, nisi in lectis ibi decubantes, debet in infirmario post completorium remanere. Si aliquis habeat necessitatem egrediendi de dormitorio per licenciam hoc faciat, et cito redeat. Nullus post completorium nec mane ante primam debet loqui nisi prius dicat *.Preciosa.*

In quadragesima dicitur completorium cum maiori iubilo

the litany are said after Mattins on ordinary days from Michaelmas to Ash Wednesday. They are said after Terce in Lent, and until Maundy Thursday; and in summer after secondary Prime before the brethren enter the Chapter-House.

When Mattins are ended, the brethren, after making a profound bow, ought to leave the Quire, the juniors leading the way, with a lighted lantern, and proceed to the Dorter in procession. No one, except the guardians of the Church, is to remain in it without leave. When they have reached the Dorter, they are not to sit down before their beds, but to place themselves in them, and rest.

At Prime, and the rest of the Hours during the day, the brethren will follow the regulations prescribed for Mattins, namely, as regards the Lord's Prayer at the beginning of every Hour, the hymns, the antiphons, the singing of psalms, the versicles, the collects, the standing up, the sitting down, and the bowing—but at the Athanasian Creed all are to stand. At Compline those who are standing will remain standing for the two first psalms, and also at the two next psalms in the same way, according to their turns. At *Nunc Dimittis* all are to stand; at the prayers and at the confession they are to bow; and, if it be a season for prostration, they are all to prostrate themselves over the desks as aforesaid.

When Compline is ended, and the triple prayer has been said, by which the Lord's burial is signified, all the brethren, having sprinkled themselves with holy water, and covered their heads, go straight to the Dorter in procession. After Compline complete silence ought to be maintained. No one, except the guardians of the church, ought to go out of the Dorter without leave. No one ought to walk through the Cloister with uncovered head. After Compline no one ought to remain in the Farmery except those who are lying in bed there. If any one has need to go out of the Dorter let him get leave to do so, and quickly come back again. After Compline, or in the morning before Prime, no one ought to speak unless he have previously said *Preciosa*.

During Lent Compline is said with more exultation than

quam ceteris anni temporibus, cui omnes interesse debent. Plures eciam fiunt prostrationes diebus ferialibus in quadragesima, quoniam in inceptione matutinarum, et laudum et omnium horarum ad *Gloria patri* fit genuflexio, et infra passionem ad uersum : *O crux aue.*

Qualiter fratres surgere debent et de missa beate uirginis. xx.

Mane a custode ordinis facto signo omnes fratres surgere debent. Nullus diucius iacere debet sine causa ualde rationabili. Egressi de dormitorio lotis manibus et capitibus pectinatis antequam alicubi diuertant, prius ad ecclesiam ire debent, vbi, aqua benedicta aspersi, pure orationi deuocius insistentes, primum querant regnum dei et iusticiam eius. Post hec, ad missas priuatas sacerdotibus se preparantibus, ceteri officiis sibi deputatis curam impendant; ceteri uero sumptis libris suis in claustrum uadant, et ibi lectioni uel cantui sub silencio indulgeant.

Ad missam beate uirginis, que singulis diebus per annum mane debet cantari, exceptis die parasceue et uigilia pasche, debent fratres conuenire, vbi cum quanta possunt uocis dulcedine, et cordis deuocione, eidem beate uirgini debent ministrare. Huic misse omnes qui commode possunt debent interesse, vt apud filium suum piam interuentricem ipsam mereantur inuenire. Set sacerdos ebdomodarius precipue, et iuniores qui seruicium corde tenus reddiderunt, cotidie huic misse interesse debent; nec ab eadem ad scribendum, legendum, uel missas priuatas cantandum, nisi accepta licencia recedere debent. Nouicii eciam huic misse in festis principalibus semper et aliis diebus, cum eorum presencia necessaria fuerit; per licenciam magistri sui debent interesse. Vnus de iunioribus vna ebdomoda, et alius alia, vicissim debet epistolam legere, et sacerdoti missam celebranti, accepto capucio albo, ministrare, et, quousque totam missam et quicquid sequitur post missam compleuerit, inde non debet recedere.

at the other seasons of the year; and all ought to be present at it. Moreover more prostrations take place on ferial days in Lent; for at the beginning of Mattins, Lauds, and all the Hours, the knee is bent at *Glory be to the Father*, and in Passiontide at the verse *Hail, O Cross*.

20. *How brethren ought to rise, and of the Mass of the Blessed Virgin.*

At daybreak, at a signal from the Warden of the Order, all the brethren ought to rise. No one ought to remain in bed any longer without a very reasonable excuse. When they leave the Dorter, after washing their hands and combing their hair, they ought to go to the Church before they turn aside to any other place. There, after sprinkling themselves with holy water, let them pray with pure hearts fervently, and first seek the kingdom of God and His righteousness. After this, while the priests are preparing themselves for private masses, let some attend to the duties assigned to them, others take their books and go into the cloister, and there read, or sing in an undertone.

The brethren ought to meet at the Mass of the Blessed Virgin, which ought to be sung on the morning of every day throughout the year, except on Good Friday and Easter-Eve, and there minister to the Blessed Virgin with all possible sweetness of voice, and devotion of soul. All who can conveniently come should attend this Mass, that they may deserve to have her as an affectionate mediator with her Son; but especially ought the priest for the week, and the juniors who have heartily performed their service, to attend it daily; nor ought they to shirk it for the sake of reading, or writing, or singing private masses, unless they have obtained leave to do so. The novices also ought to attend it on principal feasts, and on other days when their presence is necessary, if their master give them leave. A junior ought to read the epistle—one on one week, one on another, in turn—and, vested in a white hood, to serve the celebrant priest; nor should he leave until he has quite finished the whole Mass, and any service that follows it.

De missa matutinali. xxi.

Ad missam matutinalem, quando celebratur ante capitulum, debet sacerdos ad retrochorum uenire, cum omnibus uestibus sacerdotalibus preter casulam, et, astantibus sibi diacono et subdiacono dextra leuaque, confessionem facere, et sic demum accedere ad altare. Ad hanc missam debent fratres dum canitur *Officium* et *Kyrieleyson* et *Gloria in excelsis* stare chorus contra chorum, set in principio *Glorie* et in fine ad altare conuertetur; ad oraciones inclinabit; ad epistolam, gradale, alleluia, vel tractum sedebit, nisi corpus presens ibi fuerit, uel nisi prelatus ipsam missam celebrauerit uel alius loco eius, tunc enim continue fratres sedere non debent. Ad euangelium uersus altare se conuertent. Ad offertorium chorus contra chorum, et si *Hostias et preces* dicatur, quod ad ipsum prelatum tantum pertinet in missa matutinali, uel ad alium qui uice eius fungitur, omnes, tam ad altare quam in choro, ad *Tu suscipe* genu flectere debent. In missis uero priuatis, omnes fratres pro defunctis celebrantes debent *Hostias et preces* dicere et genu flectere. Ad secretum misse omnes debent inclinare. Ad *Per omnia*, et ad prefacionem, omnes ad altare conuersi debent stare, et similiter ad *Sanctus*. Ad totum canonem misse, usque ad *per omnia* ante *Agnus dei*, debent proni esse, et in eleuacione corporis christi reuerenter genu flectere. Si uero fuerit tempus prostrationis super formas se debent prosternere. Ad totum canonem misse, nisi ut predictum est prelatus uel alius loco eius ipsam missam celebraverit, post *Agnus dei*, siue fuerit dies prostrationis siue non, ad psalmum *Deus uenerunt gentes*. et oracionem sequentem omnes super formas se prosternent. Ad postcomm[unionem] chorus contra chorum stans se conuertat. Ad omnes oraciones sequentes usque ad finem misse super subsellia inclinabit. Ad *Dominus uobiscum* et *Ite missa est*, vel *Benedicamus domino*. vel *Requiescant in pace*. ad altare conuersus stabit.

21. *Of the Morning Mass.*

For the Morning Mass, when it is celebrated before Chapter, the Priest ought to come to the Retro-Quire vested in all his priestly vestments except the chasuble; and to make his confession, with the Deacon and Sub-Deacon standing beside him, one on the right, the other on the left. Then he advances to the altar. At this Mass the brethren ought to stand Quire to Quire, whilst the Office and *Kyrie eleison*, and *Gloria in excelsis* are being sung, but at the beginning and end of the *Gloria* they will turn to the altar. At the collects they will bow; at the Epistle, Grayle, and Alleluia, or Tract, they will sit, unless a corpse be present there, or unless the Prelate or his deputy celebrate, for then the brethren ought not to sit continuously. At the Gospel they will turn towards the altar. At the offertory they will stand Quire to Quire, and if the prayer beginning *Hostias et preces* be said, which the Prelate only, or his deputy, can say at Morning Mass, all the brethren, both those at the altar and those in the Quire, ought to bend the knee at the *Tu suscipe*. In private Masses all the brethren who celebrate for the dead ought to say *Hostias et preces*, and to bend the knee. At the Secret Prayer of the Mass all ought to bow. At *Per omnia* and at the Preface all ought to stand turned towards the altar, and in like manner at the *Sanctus*. Through the whole Canon of the Mass, down to *Per omnia* before the *Agnus dei*, they ought to lie prostrate, and at the elevation of the Body of Christ reverently to bow the knee. If it be a season for prostration, they ought to prostrate themselves over the desks. At the whole Canon of the Mass, unless, as aforesaid, the Prelate or his deputy celebrate, after the *Agnus dei*, whether it be a day for prostration or not, all will prostrate themselves over the desks at the psalm *O God the heathen are come* [Ps. lxxix.], and the collect that follows. At the post-communion they will stand and turn Quire to Quire. At all the collects following, down to the end of the Mass, they will bow over the seats. At *Dominus vobiscum*, *Ite missa est*, *Benedicamus Domino*, or *Requiescant in pace*, they will stand upright, and turn towards the altar.

Si autem missa matutinalis post capitulum celebretur, in omni iubilo et sollempnitate, sicut magna missa, videlicet secundum quod tempus requirit, cum *kyrieleyson*, cum *Gloria*, cum sequentia vel *Credo*, [cum] prefacione debet decantari; set ante capitulum nunquam hoc fieri consuevit.

De missa maiori et sacerdote ebdomodario. xxii.

Sacerdos ebdomodarius a uesperis sabbati officium suum inchoat; et, si magna missa ante nonam dicatur, ad nonam sequentis sabbati consumat. Hic de magna missa et de omnibus horis dicendis curam gerit. Ipse dat benedictiones in refectorio ad cibum et potum, nisi quando pro ipso alius missam cantauerit, tunc enim sacerdos ille benedictiones illas facere debet. De horis uero ipsa die dicendis, nisi rogatus, non se intromittat, nisi de illa que missam precedit quam reuestitus inceptit. In dominicis ad primas uesperas et in festis communibus ad utrasque uesperas et matutinas, ad capitulum dicendum capam induit, cum qua altare incensat, et post principalem collectam, et memorias sanctorum que sequuntur, inchoata hora de domina, in reuestiarium redit, et capam deponit, denuoque in chorum rediens, que dicenda sunt, non in ultimo stallo sicut prius, set in stallo sui ordinis, complet.

Si uero sacerdos ebdomodarius infra septimanam suam infirmari ceperit, quamdiu ex toto in infirmarium non ierit, de officio suo curam geret; si autem ex toto in infirmarium ierit et magnam partem sue septimane fecerit, debet rogare aliquem de sociis suis ut septimanam suam perficiat, et ipse, cum septimana eius uenerit, uicem ei restituat. Eodem modo facient in uia dirigendi, et omnes alii qui ad aliquod ministerium in tabula sunt intitulati. Quod per se ipsos facere non possunt, per alios socios faciant, ne defectus contingant.

Notandum quod in omnibus duplicibus festis licet prelatus ecclesie, uel alius uice eius, matutinas et uesperas uel

22. *Of High Mass, and the priest for the week.* 111

If Morning Mass be celebrated after Chapter it ought to be sung with all exultation and solemnity, like High Mass, namely with the *Kyrie eleison*, the *Gloria*, the Sequence or Creed, and the Preface, according to the season; but it has never been the custom to do this before Chapter.

22. *Of High Mass, and of the priest for the week.*

The Priest for the week begins his period of duty at the Evensong of Saturday; and if High Mass be said before None, he is to end it at None on the following Saturday. He is responsible for the saying of High Mass, and all the Hours; he gives the blessing on food and drink in the Frater, except on an occasion when another has sung Mass for him, and then that priest ought to give those blessings. The weekly Priest should not concern himself with saying the Hours on the day he takes office, unless asked to do so, except that Hour which precedes the Mass which he begins when vested. On Sundays at the first Evensong, and on common feasts at first and second Evensong and at Mattins he puts on a cope to say the chapter, vested in which he censes the altar, and after the principal collect and the memorials of the Saints which follow, when the Hour of our Lady has begun, he returns into the vestry, takes off his cope, and coming back into the Quire, finishes what has to be said, not in the last stall as before, but in the stall appropriated to his rank.

Should the Priest for the week fall ill during his term of office, he is to perform his duties so long as he does not go for good into the Farmery, but, should this happen when a considerable part of his week's duty has been completed, he ought to ask one of the others to finish the week for him, on the understanding that he make it up to him when his week comes. The same system is to be followed by those who have to be sent on a journey; and all others who are set down on the table for any duty that they cannot perform themselves, should perform it by others, lest imperfections should occur.

It should be noted that though the Prelate or his deputy ought to sing Mattins and Evensong or Mass on all double

missam cantare debeat, horas tamen dicere, et, si dominica fuerit, aquam benedictam facere, ad sacerdotem ebdomodarium pertinet. In festis dupplicibus sacerdos ebdomodarius missam celebrare non debet, donec sciat uoluntatem prelati, si ipsam uelit celebrare, uel alii celebrandam commendare.

Sciendum est quod qui per unam ebdomodam sacerdos est principalis seruicii, per secundam ebdomodam debet curam gerere de missa matutinali, et, secundum ecclesie nostre consuetudinem, in tertia ebdomoda de missa beate uirginis; set ista consuetudo non est generalis. Hoc eciam est regulariter obseruandum, quod, terminata septimana ex vna parte chori, septimana sequens ex altera parte chori teneatur. Omnes insuper quotquot sunt sacerdotes secundum uices suas debent in tabula poni, nisi sint stacionarii uel infirmi, qui non possunt conuentum sequi. Prelatus tamen ad hoc officium nunquam debet intitulari.

Sacerdos ebdomodarius, quicumque fuerit, durante sua septimana debet in refectorio comedere, in dormitorio iacere, in claustro remanere, nec prelatus debet eum alicubi extra septa mittere sine urgenti necessitate.

De diacono et subdiacono. xxiii.

Diaconi et subdiaconi uicissim ad suas septimanas facien- das in tabula sabbato ponuntur, qui per qu[i]ndecim dies suum officium complent, ita ut, qui in una ebdomoda ad maiorem missam, in sequenti ad missam matutinalem ministrabunt.

Subdiaconus ad maiorem missam precedet diaconum ad altare, in festis cum textu, in priuatis diebus cum missali. Diaconus uero in festis sequitur subdiaconum cum missali. Si prelatus, uel eius uicarius, missam celebrabit, super primum gradum altaris dicet confessionem, diacono a dextris, subdiacono a sinistris. Post confessionem et absolucionem subdiaconus ad osculandum offerret ei textum. Si autem sacerdos ebdomodarius, uel alius pro eo, missam celebrabit, non

feasts, yet that it belongs to the Priest for the week to say the Hours, and on Sundays to bless the holy water. On double feasts the weekly Priest ought not to celebrate Mass, until he learn the pleasure of the Prelate—should he choose to celebrate it himself, or entrust it to some one else.

It should be understood that the brother who is Priest of the principal service for one week, ought for the second week to take charge of the Morning Mass; and in the third week, according to the custom of our church, of the Mass of the Blessed Virgin; but that custom is not general. Further, it should be regularly observed, that when the Quire has been on one side for a full week, it shall be on the other side for the following week. Moreover all brethren who are priests ought to be entered on the table in their turns, unless they be Stationaries¹, or infirm persons who cannot take part in the duties of the convent. The Prelate on the contrary ought never to have his name written down for this duty.

The Priest for the week, whoever he may be, ought, whilst his week lasts, to take his meals in the Frater, to sleep in the Dorter, and to keep his place in the Cloister—nor ought the Prelate to send him out in any direction beyond the precincts without urgent need.

23. *Of the Deacon and the Sub-Deacon.*

On Saturday the names of those who are to be Deacon and Sub-Deacon for the week are entered on the table in order. Their duty extends over a fortnight, so that those who serve at High Mass in one week, serve at Morning Mass in the following week.

At High Mass the Sub-Deacon precedes the Deacon to the altar, on feast-days with the text, on private days with the missal. On feast-days the Deacon follows the Sub-Deacon with the missal. If the Prelate or his deputy celebrate Mass, he is to say the confession on the first step of the altar, with the Deacon on his right, and the Sub-Deacon on his left. After the confession and absolution the Sub-Deacon is to hand him the text to kiss. If, however, the weekly Priest or his deputy celebrate Mass, he is to repeat the confession in front

¹ See Chapter 47.

super gradus set ante gradus confessionem faciet, et tunc subdiaconus missale apertum ei ad osculandum porriget. Introitum misse, et *Kyrie*, et *Gloria*, iuxta eum stantes a dextris cum eo dicunt. Ad *Dominus uobiscum*, diaconus cum sacerdote se debet conuertere, set subdiaconus, coram eo genu flectens, debet casulam trahere. Ad oracionem post eum gradatim debent stare. Ad initium epistole, que ante gradus legi debet, subdiaconus debet inclinare, et in fine; dum epistola legitur, composita casula sacerdotis, diaconus iuxta eum sedebit. Lecta epistola ad preparandum calicem cum subdiacono uadit. Ad hoc enim faciendum simul esse debent, quoniam ad subdiaconum oblatas, vinum et aquam, et corporalia administrare; ad diaconum uero pertinet oblatas eligere, et calici aquam atque uinum, si sacerdoti placuerit, infundere, atque corporalia super altare reuerenter explicare. Ad missam quidem matutinalem, dum dicuntur oraciones ante epistolam possunt hec omnia fieri, quia tempus aliquando breue est. Jam uero cum tempus legendi euangelium uenerit diaconus librum in quo lecturus est, uel textum si festum sit, assumens, et contra pectus suum tenens, a sacerdote benedictionem expetit cum inclinatione. Ipso sine manus protensione sic ei dicente, *Dominus sit in corde tuo et in labiis tuis ad pronuntiandum sanctum euangelium dei*, accedit ad lectrinum, et post *Dominus uobiscum*. prius sig[nat] librum, postea seipsum in fronte et pectore, et legit aperte et distincte cum uoce sublimi, secundum quod festum requirit. Interim subdiaconus, †turribulum cum incenso ponente in turribulum, subdiaconus non faciet transitum inter sacerdotem et diaconum, set per gradus inferiores ascendet, et ipsum diaconum legentem incensabit. Postea sumet textum, quem ante conspectum diaconi tenebit quousque finiatur euangelium†. Sacerdos uero statim incipiat *Credo in unum*., uel dicet *Dominus uobiscum*. Postea diaconus ante off[ertorium] offerret ei librum uel textum ad osculandum. Postea accipit

†† sic MS. The passage is evidently corrupt.

of the steps, not at the top of them; and then the Sub-Deacon is to hand him the missal open to kiss. Then they say the Introit of the Mass, the *Kyrie*, and the *Gloria* with him, standing close to him on his right. At *Dominus vobiscum*, the Deacon should turn round, at the same time as the Priest, but the Sub-Deacon, bending the knee in front of him, ought to draw aside his chasuble. At the Collect they ought to stand behind him, each on his step. At the beginning of the Epistle, which ought to be read in front of the steps, the Sub-Deacon ought to bow, and at the end also; while the Epistle is being read, the Deacon, after arranging the Priest's chasuble, will sit beside him. When the Epistle is ended, he [the Deacon] goes with the Sub-Deacon to get the chalice ready; for this duty ought to be performed by them together, because it is the business of the Sub-Deacon to hand the obleys, water and wine, and the corporases, but of the Deacon to select the obleys, to pour the wine and water into the chalice, if the Priest allow him, and reverently to unfold the corporases on the altar. At the Morning Mass all these matters may be attended to whilst the collects are being said, before the Epistle, because the time is sometimes short. When the time for reading the Gospel has come, the Deacon, taking the book from which he is to read, or the text, if it be a feast-day, and holding it to his breast, presents himself, bowing, to receive the blessing from the Priest. When he says to him (without stretching out his hand) *The Lord be in thy heart and in thy lips to announce God's Holy Gospel*, he goes to the lectern, and after *The Lord be with you*, he first makes the sign of the cross on the book, then on his own forehead and breast, and reads clearly and distinctly with a loud voice the portion of scripture appointed for the feast-day. Meanwhile the Sub-Deacon, †while putting incense into the censer, is not to pass between the Priest and the Deacon, but to mount by the lower steps, and cense the Deacon while he is reading. After this he is to take the text, and hold it in front of the Deacon till the Gospel is finished†. The Priest will then immediately begin *I believe in one God*, or will say *The Lord be with you*. Then, before the offertory, the Deacon will hand him the book or the text to kiss. Next, the Deacon

diaconus calicem cum patena, et cum utraque manu tradit sacerdoti, et manum eius uel brachium paululum supra manum osculatur. Deinde non sacerdos set diaconus thus ponens inthurribulo, sacerdoti tradit, manum eius osculans, sicque sacerdos, super calicem cumthurribulo semel faciens crucem, et ter circumducens contra medium altare a dextris et a sinistris, et anteriorem partem altaris incensans, ipso diaconothurribulum tradit, qui, manum eius osculans, ipsum sacerdotem ter iaciendo incensat et inclinatus cum manu dextra casulam trahit. Deinde uadit ad incensandum unum altare a dextris et aliud altare a sinistris, rediensque ad chorum, si prelatus ibi sit presens, et chorus non regatur per cantores, ipse diaconus incenset ipsum prelatum, et posteathuriferario traditthurribulum ad incensandum conuentum. Si uero cantores regant chorum, precentor incensabit prelatum, deindethuriferarius prius precentores, et postea subpriorem, deinde fratres ex parte prelati, et postea ex parte subprioris. Dum *Credo in unum* dicitur, subdiaconus offert prelato textum ad osculandum, et postea diacono. Prelatus in osculando hac uice non genuflectat, set diaconus super gradum genuflectere debet. Deinde subdiaconus, precedentethurribulo, portat textum cum reliquiis ad chorum, et pretendit omnibus ad osculandum. Ad prefacionem, *Communicantes*, et *Hanc igitur*, semper debet diaconus esse paratus ad uertendum folia, et ad locum debet ponere digitum.

Ad magnam missam debent fratres se habere in can[one] misse sicut predictum est ad missam matutinalem, set ad *Alleluia*, si cantetur a toto choro, stabunt, si ad gradus, ad *Alleluia* et ad iubilum stabunt chorus ad chorum, set ad uersum sedebunt. Quando *Alleluia* repetitur non habebit iubilum nisi sequatur euangelium. Ad *Graduale* et ad uersum fratres stabunt quando canitur a toto choro; si uersus ad gradus cantetur fratres sedebunt. *Graduale* non habebit iubilum

takes the chalice and paten, and gives them with both hands to the Priest, and kisses his hand, or his arm a little above the hand. Then the Deacon (not the Priest), putting incense into the censer, hands it to the Priest, kissing his hand at the same time; and the Priest, having made the sign of the cross with the censer once over the chalice, describes three circles right and left at the middle of the altar, and then censes the front part of the altar, hands the censer to the Deacon, who kisses his hand and censes him by throwing the censer up three times, and then, bowing, with his right hand draws aside his chasuble. He then proceeds to cense one altar on the right, and another on the left; after which, returning to the Quire, if the Prelate be present, and the Quire is not ruled by cantors, the Deacon himself is to cense the Prelate, and afterwards hands the censer to the thurifer for the purpose of censuring the convent. If, on the contrary, cantors are ruling the Quire, the Precentor will cense the Prelate, and the thurifer will cense first the Precentors, next the Sub-Prior, then the brethren on the Prelate's side, and lastly those on the Sub-Prior's side. Whilst the Creed is being said, the Sub-Deacon hands the text to the Prelate to kiss, and next to the Deacon. While the Prelate kisses it, he is not to bow the knee at this time, but the Deacon ought to bend the knee at the step. Then the Sub-Deacon, preceded by the censer, carries the text with the relics to the Quire, and offers it to all to be kissed. At the preface, *Communicantes*, and *Hanc igitur*, the Deacon ought always to be ready to turn over the leaves, and ought to put his finger on the place.

At High Mass brethren ought to behave at the Canon of the Mass as has been directed for the Morning Mass, but at the *Alleluia*, if it be sung by the whole Quire, they are to stand; if it be sung at the steps they are to stand Quire to Quire at the *Alleluia* and the cadence, but they are to sit at the verse. When the *Alleluia* is repeated, the cadence is not to be used, unless the Gospel follow. At the *Grayle* and the verse the brethren are to stand when it is sung by the whole Quire; if the verse be sung at the steps, the brethren are to sit. The *Grayle* is not to have a cadence unless the verse be

nisi versus cantetur ad gradus, uel nisi repetatur ante euangelium. Quando tractus canitur alternatim a choro, cantantes stabunt, et interim tacentes sedebunt. Quando canitur *Graduale* ad gradus, dum illi cantant, chorus sedet. Quando ipsi ad gradus silent, chorus surgit et stando canit. In omni festo duplici et supra, post *Sanctus Sanctus* tradet diaconus patenam subdiacono, qui tenebit eam coopertam usque ad oracionem dominicam. Quam, post *libera nos a malo*, discoopertam tradet sacerdoti, manum eius osculans et inclinans, ac deinde cum subdiacono offertorium complicabit. Deinde, dum *Agnus dei* dicitur, uterque, scilicet diaconus et subdiaconus, ad dexteram eius stabunt, et reuerenter ter inclinabunt. Ad *sanctus* uero stabunt iuxta sacerdotem ex parte aquilonari. Dum sacerdos communicauerit continue et reuerenter inclinabunt. Diaconus uero in fine misse, si *Ite missa est* dixerit, ad chorum se uertere debet. Si *Benedicamus domino* uel *Requiescant in pace*, debet se uertere uersus altare.

Finita missa redire debent ministri cum sacerdote in reuestiarium, non tamen cum textu set tantum cum missali, et ab eo non debent ministri recedere quousque sacerdos disreuestitus ipsos precedat, siue in capitulum, siue in chorum uel claustrum.

Quia sacerdotes, sicut ceteri homines, graui infirmitate uel subita passione grauantur, caueant ministri altaris ne a sacerdote recedant dum missam celebrat, set sic ei sedule assistant ut omnia que ipse facit attendant, et, si necesse fuerit, eius manus uel brachia sustentent, vel si aliquando erret reuocent, vel si ipse ceciderit locum ubi dimittit sciant, vt sic minister uel alius sacerdos residuum misse completurus, locum ubi ille dimisit secure cognoscat; et ideo, propter casus fortuitos et pericula que possent eminere, illi debent continue assistere, nec propter priuatas oraciones debent omittere, nec librum aliquem in quo psallant uel studeant secum ad altare deferre. Preterea ieiuni debent ministrare, et si aliquando propter debilitatem mixtum

sung at the steps, or unless it be repeated before the Gospel. When the Tract is sung by the Quire alternately, those who are singing are to stand, and those who are silent are to sit. When the *Grayle* is sung at the steps, the Quire sit while those at the steps are singing. When those at the steps are silent, the Quire rise, and sing standing. At all double feasts and more, after the *Sanctus* the Deacon is to hand the paten to the Sub-Deacon, who is to keep it covered until the Lord's Prayer, and after *Libera nos a malo* he is to hand it uncovered to the Priest, kissing his hand and bowing. Afterwards, in conjunction with the Sub-Deacon, he is to fold up the veil. Next, while the *Agnus dei* is being said, both of them, that is to say the Deacon and the Sub-Deacon, are to stand on his right, and bow three times reverently; but, at *Sanctus*, they are to stand on the north side, close to the Priest. Until the Priest has communicated they are to bow continuously and reverently. At the end of Mass the Deacon, if he says *Ite missa est*, ought to turn himself to the Quire; if he says *Benedicamus domino*, or, *Requiescant in pace*, he ought to turn himself towards the altar.

At the end of Mass the ministers ought to return with the Priest to the vestry, carrying not the text but the missal only, and they ought not to leave him until he has taken off his vestments, and preceded them either into the Chapter-House, or the Quire, or the Cloister.

As priests, like other men, are subject to attacks of severe illness or to sudden seizure, the ministers of the altar are to be careful not to leave the Priest whilst he is celebrating Mass, but to wait upon him attentively, so as to watch all he does, and, if it be needful, to support his arms and hands, or, should he make a mistake, to set him right, or, should he fall, to be sure of the place where he breaks off, so that one of the ministers, or any other priest who comes to complete the rest of the Mass, may be certain of the place where he broke off. Therefore, to guard against accidents and risks that may occur, they ought to stand beside him continuously, and not leave him for the purpose of offering private prayers. Nor should they take with them to the altar any music-book, or book for reading. Moreover they ought to minister fasting, and if they ever take *mixtum* on account of bodily infirmity, they are to be careful not to

accipiant, caueant ne carnes comedant, nec eciam manibus suis attrahant, propter ea que predicta sunt, et propter uasa sacra domini que manibus suis in altare contrectabunt.

Si corpus mortuum presens fuerit quod fratres uelint honorare secundum consuetudinem regularem a patribus antiquis traditam, prelatus uel sacerdos qui missam pro defuncto celebrat, post *Hostias et preces*. debent calicem et altare more solitothurificare, et statim diaconus postea in circuituthurrificabit corpus, set altaria tunc nonthurrificabit, nec eciam conuentum. Post *sanctus* uero patenam subdiacono¹ tenendam tradet, sicut in die sollempni.

De nouiciis suscipiendis. xxiiii.

In receptione nouiciorum caueant fratres ne tales recipiant de quorum suscepcione postea peniteant. Probandi sunt spiritus utrum ex deo sint.

Si extranei habitum petant, antequam recipiantur, patria, parentela, sciencia, conuersacio, instrumentum atque pericia cantandi, prudencia scribendi, uel alicuius operis mechanici, requirantur. Deinde corporis statura, utrum scilicet habeant naturalia, id est oculos et cetera membra, et, si sint habiles ad suscipiendos ordines; utrum alibi obligantur, uel mulieri confederantur; vtrum ere alieno honerantur, uel ad compotum reddendum astringuntur; siue morbo secreto interdum grauantur. Et precipue requiratur si sint mansueti, sociales, stabiles, et bene morigerati. Deinde, si monasterio utiles iudicentur, in nomine domini recipiantur.

A prelato debent nouicii recipi, non in aula, nec in camera, set in pleno capitulo, et conuentu consenciente. Prelatus quidem debet ipsis prius ostendere rigorem ordinis, et precipue tria substancialia, scilicet perpetuam castitatem, paupertatem, et obedienciam; et hec tria sunt directe contra carnem, mundum, et diabolum. Item debet ipsis ostendere

¹ sudiacono, MS.

eat flesh nor even touch it with their hands, on account of what has been said before, and on account of the sacred vessels of the Lord which they will handle at the altar.

If the corpse of a dead person should be present, to whom the brethren wish to shew respect according to the custom sanctioned by the Rule and handed down to us by our fathers, the Prelate, or the Priest who celebrates Mass for the dead, ought to cense the chalice and the altar in the usual way after *Hostias et preces*, and immediately afterwards the Deacon should cense the body, walking round it, but he should not then cense the altars or the convent. After the *Sanctus* he will give the paten to the Sub-Deacon to hold, as on a solemn day.

24. *Of the reception of Novices.*

In selecting novices the brethren should be careful not to choose those of whose election they may afterwards repent. Their spirit ought to be tested, whether it be of God.

If strangers ask for the habit, inquiry should be made, before they are received, as to their country, parentage, knowledge, behaviour, voice and power of singing, capacity for writing, or for executing any mechanical art; in the next place, as to their bodily stature, whether they possess all that it is natural to possess, namely eyes and all other members, and if they are fit to take Orders; whether they have incurred obligations elsewhere, or consort with any woman; whether they are oppressed with debt, or are bound to repay borrowed money; whether they are sometimes attacked by any secret malady. Above all things let inquiry be made as to whether they are good-tempered, sociable, trustworthy, and of good character. Finally, if they are likely to be of use to the monastery, in the name of the Lord let them be admitted.

Novices ought to be received by the Prelate, not in the hall, nor in his chamber, but in full Chapter, and with the consent of the convent. The Prelate ought first to point out to them the strictness of the Order, and especially the three essentials, perpetual chastity, poverty, and obedience, which three are directly opposed to the flesh, the world, and the

quod oportet seruicium cordetenus reddere, et si omnia promittant se per dei gratiam uelle et posse libenter perficere, pure et propter deum et caritatem petitioni eorum annuat, et ad fraternum osculum recipiat ipsos. Deinde a precentore prius ad subpriorem, deinde ad partem prelati, et iterum ad seniore[m] iuxta subpriorem, et ad ceteros sicut sunt in ordine, ut omnes eos osculentur. Nouissime ipse precentor qui eos circumduxit eos debet osculari. Tunc genuflectentibus iterum coram prelato, tempus ad prouidendum habitum suum, et diem certum ad suscipiendum habitum, ipsis assignabit. Ad quem diem si uenire neglexerint irritum erit quicquid ante factum fuit.

Circa personas uenerabiles et cognitos, si habitum petant, non potest hic modus regulariter obseruari, quia frequenter huiusmodi persone in lecto egritudinis, in domibus suis propriis, cum magno affectu et gaudio uestiuntur. Et ideo in tali casu ubi mora trahit periculum, aduentus prelati, si longe sit, non debet expectari, set subprior, uel aliquis de senioribus, de consensu conuentus hoc officium cum omni festinatione complebit.

De nouiciis uestiendis et docendis. xxv.

Ad camerarium precipue pertinet, ut uideat uestimenta nouiciorum antequam uestiantur, ut scilicet debitam formam habeant, secundum ecclesie nostre consuetudinem, et ut plenarie uestiantur, et si aliquid desit, per amicos eorum tempestiue prouideatur¹. Nouicius autem antequam uestiatur totam uitam suam debet prelato confiteri. Deinde, cum rasmus fuerit, deponat omnes uestes suas, et nouis femoralibus, camisia, caligis, sotularibus, et pellicia induatur. Sicque accipiens pallium et almuciam super caput suum a precentore ducatur in capitulum. Ibique genuflectens coram prelato faciat iterum petitionem suam ad uiuendum et moriendum in ipsa congregacione secundum regulam beati

¹ prouideantur, MS.

devil. In the next place he should make it clear to them that they must render obedience from the heart. If they asseverate that they are able and willing, by God's grace, to perform all these things, let him frankly assent to their petition for the sake of God and charity, and admit them to a kiss of brotherhood. Next let the Precentor take them first to the Sub-Prior, and to the brethren on the Prelate's side, and in the next place to the senior next the Sub-Prior, and to the rest in order, so that all may kiss them. The Precentor who has led them round ought to kiss them last. Then, bending the knee again before the Prelate, they are to have assigned to them by him a time for providing their habit, and a fixed day for putting it on. Should they fail to appear on that day, whatever has been done before shall be null and void.

This method cannot be exactly followed with regard to venerable and well-known persons, should they ask for the habit, for such persons are often vested in it with great emotion and joy in their own houses, when lying on a bed of sickness. In such cases, where delay is dangerous, should the Prelate be away at a distance, his return ought not to be waited for, but the Sub-Prior, or one of the senior brethren, by consent of the convent, will perform this duty in all haste.

25. *Of the clothing and instruction of Novices.*

It is principally the duty of the Chamberlain to see the clothes of the novices before they are clothed, in order to be sure that they have the proper shape, according to the custom of our Church; that they have the full complement of clothes; and, if anything be wanting, that it be supplied in proper time by their friends. Before the novice is clothed, he ought to confess his whole life to the Prelate. Then, after he has been shaved, let him take off all his clothes, and dress himself in new drawers, shirt, gaiters, shoes, and fur-cloak. Then, with his gown and amess over his head, let him be led by the Precentor into the Chapter-House; and there, on his knees before the Prelate, let him again prefer his petition to live and die in that congregation, according to the rule of blessed

augustini. Et prelatus ei iterum ostendat rigorem ordinis, et inquirat si sit habilis ad suscipiendum ordines, et si sit paratus reddere seruicium, et cetera, ut supra. Quo respondente se esse habilem et ad omnia facienda paratum, prelatus accepta stola benedicat habitum et ipsum nouicium et aqua benedicta aspergat. Deinde extrahens almuciam et pallium dicat *.Exuat te dominus ueterem hominem cum actibus suis.* Deinde accipiens superpelliceum et capam nigram uestiat eum, dicens *.Induat te dominus nouum hominem qui secundum deum creatus est in iusticia et ueritate sanctitatis.* Postea, completis oracionibus, concedat ei prelatus annum probationis, et assignans ei locum ubi stare debeat, tradat eum magistro suo ad docendum ordinem suum. In principio igitur docebit magister nouicium, qualiter stando et qualiter sedendo habitum suum circa se componet; secundo qualiter debeat inclinare profunde, ita quod manus ex transuerso attingere possint usque ad genua, et quod in omni inclinatione cum utraque manu signum crucis faciat coram se cum habitu. Tercio doceat eum qualiter debeat custodire uisum. Postea ducat eum in chorum, et ibi genua flectens dicat ter oracionem dominicam, cum totidem salutacionibus beate uirginis. Tunc ducat eum magister suus in dormitorium ad lectum suum, ibique, si necesse sit, accipiat tunicam et zonam, et faciat secreta sua. Deinde, rediens in claustrum, uel potius in cameram, cum magistro suo, doceatur qualiter se habere debet ad totam missam, semper seruando uisum. Post missam doceatur qualiter se habere debet in prandio, et ad benedictionem et ad gracias, et ad meridianam, si teneri debeat, et ad nonam. Deinde doceatur qualiter se habere debet ad uesperas, et ad cenam, et ad collacionem, et completorium, et ad trinam oracionem, et qualiter, accepta aqua benedicta, uelato capite transibit per claustrum usque in dormitorium, et qualiter calciamenta sua sub habitu suo deponet, et modum sedendi in necessariis. Deinde magister suus iuxta eum erit quando cubabit, et quomodo habitum suum supra se componet indicabit. Quando surgendum est

Augustine. Then let the Prelate again point out to him the strictness of the Order, and inquire whether he be fit to take Orders, and if he be ready to render obedience *et cetera*, as stated above. On his answering that he is fit, and ready to do everything, let the Prelate put on his stole, and bless the novice and his habit, and sprinkle him with holy water. Then, taking off his amess and gown, let him say: *May the Lord put off from thee the old man, with his deeds.* Next, taking up his surplice and quire-cope, let him vest him, saying: *May the Lord put on thee the new man, which after God is created in righteousness and true holiness.* Afterwards, when the prayers are over, let the Prelate grant him a year of probation, and assigning to him a place in which he ought to abide, let him hand him over to his master to be taught his way of life. At first then the master will teach the novice how he is to arrange his habit about him when he stands, and when he sits; secondly, how he ought to bow low in such a way that his hands when crossed may reach to his knees, and how at every bow he may, by means of both hands, make the sign of the cross in front of him with his habit. Thirdly, let the master teach him how to keep guard over his eyes. After this, let him lead the novice into the Quire, and there let him say the Lord's Prayer three times on his knees, with as many salutations of the Blessed Virgin. Then let his master lead him to his bed in the Dorter, and there, if it be needful, let him receive his tunic and girdle, and utter his private prayers. Then, returning with his master into the Cloister, or rather the chamber, let him be taught how to behave at the whole Mass, always guarding his eyes. After Mass, let him be taught how he ought to behave at meals, at grace before and after, and at the noontide repose if it ought to be held, and at None. Then let him be taught how he ought to behave at Evensong, at supper, at Collation, at Compline, and at the triple prayer; and how, after receiving the holy water, he should cover his head and pass through the Cloister to the Dorter; and how he is to take off his shoes under his habit; and how he is to sit in the Rere-Dorter. Next, his master is to be at his side when he goes to bed, and shew him how to arrange his habit round about him. When it is

ad matutinas, magister ueniet ad nouicium et adiuuabit eum de uestibus suis et calciamentis, deinde faciet eum sedere coram lecto suo, capite in profundo capucii cooperto. Ibique sedens expectabit pulsacionem, et cum conuentu ibit in ecclesiam, et, completis matutinis, iterum redibit cum conuentu in dormitorium ad lectum suum. In quo, ut prius, pausabit; mane autem facto, post pulsacionem in dormitorio, accedet ad eum magister suus et de uestimentis suis et calciamentis adiuuabit eum, et de lecto suo cooperiendo, et rediens de necessariis descendet cum magistro suo ad lauacrum, deinde in ecclesiam, et accipiat aquam benedictam, factaque breui oracione in choro, magister suus ducet eum in claustrum, et assignabit ei locum sedendi, et tradet ei librum cum trina oracione, Letania, et lectionibus beate uirginis, quas cordetenus debet repetere. Postea docebit eum magister suus qualiter se habere debet ad primam et ad missam matutinalem, et qualiter cum conuentu intrabit capitulum, et exhibit post tabulam recitatam et absolucionem defunctorum, quando loquendum est de ordine. Terminato capitulo conuentus capitulum sequetur nouiciorum, vbi magister repetet nouicio quicquid ab esterno docuit transcurrendo, et perfectius docebit eum de omni loco et tempore, tam de silencio quam de inclinacionibus et prostracionibus, et, quando uadit cubitum, qualiter se tercio et lectum suum debet signare, et eciam quando surgit de lectulo qualiter signo¹ crucis debet se munire; et qualiter secretius debet orare; et nunquam cibum sumere nisi prius benedicatur a se ipso uel ab alio, et post cibum deo gracias agere. Deinde paulatim debet instrui quomodo debeat thurificare, candelabra portare, uersiculos dicere, lectiones legere, in refectorio de cocleariis, et presidenti ministrare, lucernam portare, reuestire, et circa altare reuerenter se habere, et de omnibus aliis obseruanciis regularibus ita perfecte docendus est nouicius, non tantummodo quomodo uiuat primo anno sue ingressionis, set toto tempore sue con-

¹ se signo, MS.

time to get up for Mattins, the master is to come to the novice, and help him with his clothes and shoes, and make him sit before his bed, with his head concealed in the depths of his hood. There he is to sit and wait for the ringing, and go with the convent into the Church, and, when Mattins are over, return with the convent to his bed in the Dorter. In this he is to rest as before, but at break of day, after the ringing in the Dorter, his master is to come to him, and help him with his clothes and his shoes, and in covering up his bed. On his return from the Rere-Dorter, he is to go down with his master to the lavatory, and thence into the Church. When he has received the holy water, and offered up a short prayer in the Quire, his master is to lead him into the Cloister, and assign to him a place to sit in, and give him a book with the triple prayer, the Litany, and the lessons of the Blessed Virgin, which he ought to repeat by heart. Afterwards his master shall teach him how he ought to behave at Prime, and at the Morning Mass, and how he is to enter the Chapter-House with the convent, and leave it after the table has been read through, and absolution of the dead pronounced, when the affairs of the Order have to be discussed. When the Chapter of the convent is over, the Chapter of the novices is to follow, where the master shall repeat to the novice whatever he taught him yesterday hastily, and shall more completely instruct him concerning every place and time, with reference to silence, to bowings, and to prostrations; how when he goes to bed he ought to sign himself and his bed thrice with the sign of the cross, and again when he gets up, how he should fortify himself with the same sign; what private prayers he ought to use; how he should never take food unless it have been first blessed by himself or by another; and how, after food, he should give thanks to God. Next he should be taught by degrees how he ought to manage incense, to carry candlesticks, to say the versicles, to read the lessons, to use spoons in the Frater, to wait upon the president, to carry a lantern, to vest himself, and to behave with reverence at the altar. In all other observances depending on the Rule the novice is to be completely instructed—not merely how he is to live during the first year of his coming into the house, but

uersacionis qualiter debeat placere deo post suscepcionem habitus regularis. Maxime autem in moribus est diligentissime informandus, precipue ut creatorem suum deum cognoscat atque cognitum diligat et timeat; et sic ei semper placere studeat et seruiat, non sicut seruus sub lege, set sicut liber sub gracia constitutus, dulcedinem dei cordi suo imprimat, ita quod nunquam a memoria sua recedat, set in ea delectetur et uiuat. Admoneatur igitur nouicius conuersus ut diligat et timeat deum, et, quicquid ipse facit, siue uigilando, orando, meditando, uel operis quicquam faciendo, totum faciat propter deum; et, sicut mutauit habitum seculi, sic quoque uitam suam et mores cotidie studeat mutare in melius, mala que gessit confitendo, lacrimisque puniendo, peccata deinceps euitando, carnales concupiscencias depouendo, totum ueterem hominem cum suis actibus exuendo, atque nouus homo efficiatur in christo uirtutes sectando.

Doceatur ut non sit elatus aut inuidus, non iracundus uel murmurans, non uerbosus aut uanas fabulas diligens, non mendax uel promptus ad iurandum, non gule inseruiens, non negligens, non absentibus detrahens, non oculis uagus, uel incesso leuis, set per omnia amabilis, dulcis, simplex, maturus et bonus, ad obsequia fratrum paratus, et ad omnem obedientiam promptus, ut omnibus per omnia placere studeat in bono, et hoc propter deum, quatinus omnes fratres de eius societate et gestu gaudeant, atque glorificent deum patrem qui in celis est. Doceatur eciam nouicius quod postquam seruicium suum reddiderit † ut † frequenter illud¹ repetat, et seruicium dei uiriliter sustineat, scripturas sacras, quociens uacare possit, toto desiderio ruminet, legentes uel loquentes de scripturis sacris diligenter ascultet, seniores honorificet, signa prouitando multiloquio sciat, non clamosa set temperata uoce loquatur, religiose et non festinanter incedat, omnibus se

¹ illuc, MS.

how, during the whole period of his habitation there, he ought to please God after he has taken upon himself the habit directed by the Rule. Chiefly, however, is his character to be most carefully shaped, that in the first place he may be taught to know God his creator, and, after he has known Him, may love and fear Him, and so may be always trying to please Him, and may become His servant, and may take to heart the pleasant ways of God, not like a servant under the law, but like a free man under grace, in such a manner that they may never be effaced from his memory, but that he may always take pleasure in them, and live in them. Let then a lay novice be admonished to love and fear God, and whatever he does, whether waking, praying, meditating, or doing any work, to do all for the sake of God; and, as he has changed his secular habit, so also he should daily try to change into something better his life and his character, by confessing and expiating with tears the evil he has done, by avoiding sin for the future, by laying aside carnal concupiscence, by putting off the old man with his deeds, so that by seeking after virtue he may be made a new man in Christ. Let him be taught not to be forward or envious, not passionate or a grumbler, not talkative or a lover of idle tales, not mendacious or prompt to swear, not gluttonous or careless, not a detractor of the absent, not one who lets his eyes wander, and is careless in his gait, but is in everything loveable, kind, straightforward, quick, and good, ready to wait on the brethren, and eager to accept any office, so as to do his best to please everybody in good part, for the sake of God, so that all the brethren may take pleasure in his company and his bearing, and glorify God the Father which is in heaven. Let the novice moreover be taught that after he has performed his service, he is frequently to repeat it, and to devote himself with all his might and main to the service of God. Let him meditate on Holy Scripture with his whole soul as often as he can find leisure; let him diligently attend those who read or speak on Holy Scripture. Let him honour his seniors. Let him learn the signs for the avoidance of too much talking. Let him speak in gentle, not in clamorous, tones; let his gait be devout, not hurried; let him be pleasant with everybody;

amabilem exhibeat, ita quod, secundum regulam, in omnibus motibus suis nichil fiat quod cuiusquam offendant aspectum, set quod suam deceat sanctitatem, semper humilitatem secundo, et de uirtute sua nichil presumendo. Post professionem doceatur qualiter debeat in capitulo excessus suos emendare, peccatum suum non defendere, proclamanti reuerenter respondere, secreta capituli silere; testis nominatus ueritatem confiteri; nisi requisitus fuerit non loqui; in collacionibus, epistolis, et euangeliiis legendis, in missis celebrandis, in omnibus seruiciis regularibus, in choro, in claustro uel refectorio, fratrum suorum et precipue seniorum onera libenter sustinere, et ociositatem deuitare. Et si prelatus aliquam ei precipiat obedienciam pertinaciter non respuat eam, set in omnibus sibi commissis fideliter agat, et compotum fideliter reddat, et frequenter confiteatur cum humilitate, et oret cum sincera deuocione.

De anno probationis. xxvi.

Uotum est alicuius boni cum deliberacione facta promissio. Qui ergo uotum professionis inter canonicos regulares debet facere, tempus ad deliberandum debet habere. Quapropter suscipientibus habitum religionis conceditur annus probationis. Duplex est uotum, aliud necessitatis et aliud uoluntatis. Necessitatis quidem uota sunt ad que se obligat quilibet in baptismo, ut teneat fidem catholicam et abrenunciet¹ diabolo et pompis eius: quia sine hiis non potest esse salus. Votum uero uoluntatis est illud bonum ad quod non tenetur quis ex precepto; quia sine eo potest esse salus, et tamen se sponte obligat ad illud et postea tenetur, ut uotum continencie, paupertatis, et obediencie. De hoc dicitur in psalmo, *Vouete et reddite deo*. Glosa super hunc locum. *id est si uoueritis ex uoluntate, reddite ex necessitate*. Antequam

¹ abrenunciare, MS.

so that, in conformity with the Rule, he may never, in any action, offend anyone, but behave in a manner becoming his sacred calling, always affecting a humble demeanour, and in nowise presuming on his own holiness. After his profession, let him be taught his duty in Chapter, namely, to amend his faults and not to justify his sin; to answer respectfully anyone who makes it public; to keep silence about Chapter secrets; when summoned as a witness to confess the truth; to refrain from speaking unless called upon; in reading Collations, Epistles and Gospels, in celebrating Masses, in all service required by the Rule, in the Quire, in the Cloister, or in the Frater, to bear the burdens of others good-naturedly, and especially of those older than himself, and to avoid idleness. Should the Prelate lay upon him any office, he is not obstinately to decline it, but to discharge faithfully everything entrusted to him, to render a strict account, confess frequently with humility, and pray with sincere devotion.

26. *Of the year of probation.*

A vow is a deliberate promise to do something virtuous. He therefore who intends to take upon himself a vow of profession among Canons living under a Rule ought to have time for deliberation. On this account a year of probation is allowed to those who are taking upon themselves a religious habit. A vow may be of two kinds: a vow of necessity, or a vow of free-will. Vows of necessity are those to which a person is bound at his Baptism, that he hold the Catholic Faith, and renounce the devil and his pomps, for without this no salvation is possible. A vow of free-will, on the contrary, is a virtuous thing to which a man is not bound by precept, for salvation is possible without it, and a man binds himself to it of his own accord, and afterwards is held fast by it—as a vow of continence, poverty, and obedience. It is to this that the psalm applies: *Promise unto the Lord your God, and keep it*¹. The gloss on this passage says: “*that is, what you vow of your own free will, pay back of necessity.*” Therefore, before

¹ Ps. lxxvi. 11.

igitur aliquis faciat uotum professionis, conceditur ei annus probacionis, vt sua sponte et cum deliberacione in fine anni faciat professionem. Ad quam tenendam deinceps obligatur ex necessitate, quam prius optauerat cum deliberata uoluntate. Item in fauorem conuentus, et in fauorem nouiciorum, conceditur annus probacionis, vt uidelicet, si nouicius inueniatur amabilis, sobrius, castus, deo deuotus, religioni congruus, habilis ad suscipiendum ordines, et ad ministrandum in ordinibus bene dispositus, sufficit pro conuentu; et si nouicius bono zelo vigilias nocturnas, tedium claustrum, assiduitatem chori, continuacionem silentii, rigorem ordinis et loci, et fratrum mores possit et uelit precipue propter deum tollerare, sufficit pro nouicio ut ei petenti in fine anni concedatur professio. Set si aliquid canonicum obsistat propter quod profiteri non debet, uel nolit, ante annum completum habitum regularem deponat, et, indutus habitu seculari, recedat. Si autem ultra annum completum remaneat in conuentu, et in regulari habitu quamuis statim non profiteatur, ex tunc habebitur pro professore, nec deinceps poterunt ipsum fratres eicere, nec ipse temere recedere.

De modo professionis. xxvii.

Quando nouicius debet facere professionem sollempnem, eam quidem in die sollempni ad magnum altare faciet, et manu propria scribet, et super altare offeret. Et prelatus missam ipsam celebrabit, ipsumque post professionem communicabit. Quapropter idem nouicius primo per ueram confessionem emundabit conscienciam suam ab omni scrupulo peccatorum, et absolui debet ab ipso prelato, uel suo magistro, ut mundus suum faciat professionem pure propter deum et anime sue salutem cum uoluntate seruiendi et placendi suo creatori in perpetuum.

anybody makes a vow of profession, he is allowed a year of probation, that at the end of the year he may make his profession of his own accord, and deliberately. He is thenceforward bound by necessity to keep that which before he had incurred of deliberate choice. Moreover the year of probation is allowed as a favour both to the novices and to the convent, for, should the novice be found amiable, sober, chaste, devoted to God, proper for a religious life, fit to take upon himself Holy Orders, and well-disposed to serve in them, he will suit the convent. Further, if the novice be able and willing chiefly for the sake of God, to endure with a good heart nocturnal vigils, a dull life in the Cloister, continual services in the Quire, prolonged silence, the strictness of the Order and of the particular house, and the different characters of the brethren, it will suit the novice that leave should be given to him to profess at the end of the year. Should, however, some canonical objection arise, in consequence of which he either ought not to profess, or is unwilling to do so, let him, before the year is completed, take off his regular habit, and go away in his secular habit. Should he, however, stay in the convent beyond the full year, and continue to wear the regular habit, though he may not immediately profess, he shall from thenceforward be regarded as one who has professed: nor will it be possible henceforth either for the brethren to turn him out, or for him to retire without some good reason.

27. *Of the method of profession.*

When a novice ought to make formal profession, he is to make it on a solemn day at the high altar, write it out with his own hand, and offer it on the altar. The Prelate is to celebrate the Mass, and administer communion to the novice after he has professed. Wherefore the novice will first make his conscience clean of all scruple of sin by a true confession, and he ought to be absolved by the Prelate himself, or by his master, in order that he may be clean and make a pure profession for the sake of God and the salvation of his soul, with a free intention of serving and pleasing his creator for ever.

Igitur ad ipsam missam debent cantores regere chorum in cappis sericis, et prelatus faciet oracionem specialem pro ipso nouicio statim post primam collectam sub uno *per dominum*, et secretum, et post-com[munionem]. Post euangelium ducatur nouicius a precentoribus ad gradus altaris, ibique stans in habitu suo inter ipsos precentores ter uersum dicat, *Suscipe me domine, etcetera*, et ter genuflectat. Et tunc prosternat se super tapetum ante magnum altare, prelato incipiente antiphonam *Suscepimus deus misericordiam tuam*, conuentu in choro eandem decantando cum *Gloria patri*, et *sicut erat* usque ad finem. Iterum incepta predicta antiphona et percantata sub eodem tono, dicantur in choro psalmi subscripti, scilicet, *Magnus dominus, Miserere mei deus, Ecce quam bonum*. Quibus peractis, iterum repetatur antiphona, *Suscepimus deus*. Prelatus autem ad altare cum ministris suis predictos psalmos priuatim dicat. Quibus dictis, sessum eat si uoluerit. Finitis uero psalmis in choro cantores super gradus altaris stantes incipiant sollempniter Letaniam.

Qua finita, surgat nouicius, et stans ante gradus altaris ubi prius, professionem suam in audientia legat quam prius manu sua scripserat sic: *Ego frater N. offero me diuine pietati seruiturum in ecclesia sancti N. illius loci sub canonica regula beati augustini sine proprietate, in castitate, et promitto obedienciam domino N. priori et successoribus eius quos sanior pars totius congregacionis eiusdem ordinis in eadem ecclesia secundum deum elegerit*. Qua perlecta, ascendat ad altare, et flexis genibus ponat libellum professionis super altare, Prelato cum ministris suis et ceteris in choro cantantibus, *Confirma hoc deus, cum Gloria patri et Sicut erat*, et repetatur antiphona, *Confirma hoc deus*. Tunc subiungat prelatus hanc

On this account at this Mass cantors ought to rule the choir in silk copes, and the Prelate is to offer a special prayer on behalf of the novice immediately after the first collect under one *Per Dominum*, as well as a special secret prayer, and a special post-communion. After the gospel let the novice be led by the Precentors to the steps of the altar; and standing there in his habit between the Precentors let him thrice repeat the verse: *Take me, O Lord*, etc.; and bow the knee three times. Then let him prostrate himself on the carpet before the high altar, while the Prelate begins the antiphon: *We wait for thy loving kindness, O God* [Ps. xlvi. 8], and the convent in the Quire are singing the same with *Glory be to the Father*, and *As it was*, down to the end. When the aforesaid antiphon has been begun for the second time, and been sung through to the same tone, let the following psalms be said in the Quire, namely: *Great is the Lord* [Ps. xlviii.]; *Have mercy upon me, O God* [Ps. li.]; *Behold how good and joyful* [Ps. cxxxiii.]. When these are ended, let the antiphon *We wait for* be repeated a second time. The Prelate at the altar, with his ministers, is to say the preceding psalms privately; and when he has finished let him go and sit down if he will. At the end of the psalms in the Quire let the cantors, standing on the steps of the altar, solemnly begin the Litany.

At the end of the Litany, let the novice rise, and standing in front of the altar-steps where he was before, let him read, so that all may hear, his profession, which he had before written in the following form: *I, brother N. offer myself to the divine mercy to serve in the church of Saint N. of such and such a place, under the canonical Rule of blessed Augustine, without property of my own, in chastity, and I promise obedience to my Lord N. the Prior, and his successors whom the more judicious portion of the whole congregation of that Order may by God's will elect in that church.* When this has been read through, let him go up to the altar, and, kneeling down, lay the document of his profession on the altar, while the Prelate, with his ministers, and the rest in the Quire, sing *Stablish the thing, O God* [Ps. lxxviii. 28], with *Glory be to the Father*, and *As it was*, and let the antiphon *Stablish the thing, O God*, be repeated.

orationem: *Deus qui famulum tuum a seculi vanitate conuersum, etcetera.* Postea dabit prelatus coram se genuflectenti communem societatem congregationis per textum, dicens hanc orationem *Omnes quamuis per gratiam baptismi fratres sumus in Christo, etcetera.* Qua finita, et conuentu respondente *Amen*, nouicius osculato textu, et postea prelato et ministris, ducatur a cantoribus in chorum, ubi omnes ipsum osculabuntur. Prelatus uero, statim cum nouicius iam professum osculatus fuerit, conuersus ad altare, incipiet *Veni creator spiritus.* Quo percantato sollempniter a toto conuentu¹, dicat prelatus, *Dominus uobiscum, et oremus. Deus qui renunciantibus seculo, etcetera.* Hucusque iaceat novicius prostratus super formam in choro, et surgens stet secundum ordinem in stallo suo. Post hec prelatus, lotis manibus, intret in secreta misse. Post *Agnus dei* ducetur nouicius a cantoribus ad altare, et ibi de manu prelati sacram suscipiet communionem corporis et sanguinis domini.

Deinceps autem manebit in custodia magistri sui quamdiu prelato placuerit. Deinde secretis capituli intererit, et ponetur in tabula ad omnem actum regularem, secundum quod eius ordo requirit, et ad sacros ordines secure poterit promoueri, quod infra annum probationis non consuevit fieri.

De locis et temporibus silentii. xxviii.

Ut non delinquant in lingua sua, inter regulariter uiuentes est silentium salubriter institutum, et hoc horis, temporibus, et locis constitutis. In multiloquio quidem non deest peccatum, et, si ueritas dicat, *De omni uerbo ocioso quod loqui fuerint homines reddent rationem*, dubium non est quin de uerbis mendacibus, scurilibus, detractoriis, et dolosis iudex iustus multo districtius iudicabit. Vnde regu-

¹ toto choro conuentu, MS.

Then let the Prelate add the following prayer: "*O God, who hast...thy servant, turned from the vanities of the world...*" etc. Afterwards, while the novice kneels before him, the Prelate shall admit him to the society of the convent with the text, and say this prayer: "*Though we are all brethren in Christ by the grace of baptism,*" etc. When this has ended, and the convent answers *Amen*, the novice kisses first the text, next the Prelate and his ministers, and he is then to be led by the cantors into the Quire, where all shall kiss him. As soon as the Prelate has kissed the novice after his profession, he shall turn to the altar, and begin: *Come, Holy Ghost*. This having been sung through solemnly by the whole convent, let the Prelate say: *The Lord be with you*, and *Let us pray: O God, who to those who renounce the world,* etc. Up to this moment let the novice lie prostrate over his desk in the Quire, and, when he rises, let him stand, according to his rank, in his stall. After this the Prelate shall wash his hands, and begin the secret prayers of the Mass. After the *Agnus dei*, the novice shall be led by the cantors to the altar, and there, at the hands of the Prelate, receive the Holy Communion of the body and blood of the Lord.

Henceforth the novice shall remain under the charge of his master during the pleasure of the Prelate. Then he shall take part in the private business of the Chapter, be entered on the table for every act required by the Rule, according as his rank demands. Further, he can safely be promoted to Holy Orders, which it has not been the custom to allow within the year of probation.

28. *Of the places and times of silence.*

Among those who live according to a Rule silence at certain fixed hours, times, and places, has been appointed, with the good intent that they offend not with their tongue. For in multiplicity of conversation sin cannot fail to be present; and if the Truth says: *Of every idle word that men speak they shall give an account*, there is no doubt that a just judge will impose a far more severe sentence upon words that are false, scurrilous, censorious, and treacherous. On this account

lariter uiuentes non solum a uerbis ociosis et iniquis tantum se debent cohibere, set etiam interdum, propter optimum fructum silentii, a colloquiis sacris, certis horis et locis, secundum regulares obseruancias abstinere. Et quia scriptum est, *est tempus tacendi, et est tempus loquendi*, sciendum est quod sunt tempora et loca constituta in quibus canonici regulares silentium tenere debent. Ex causis tamen certis absque offensa regulari interdum loqui poterunt.

In ecclesia, in dormitorio, in claustro, et refectorio, est silentium regulariter tenendum; verumptamen in quatuor casibus est silentium infringendum, videlicet, propter latrones, uel predones, propter egrotantes, propter incendium, et propter operantes. Et preterea propter regem uel principes, archiepiscopum uel episcopum, si in locis prenotatis loquantur canonicis, est eius ad interrogata respondendum.

A mane usque post capitulum, est tenendum in claustro silentium. Post capitulum autem, si hora statim non sequatur, habent fratres cotidie locucionem in claustro, que durabit usque ad pulsacionem hore ante magnam missam; et dicetur in capitulo, *Benedicite*, a custode ordinis; set si hora statim post capitulum debet decantari, tunc non erit locutio antequam hora terminetur. Hanc locucionem debet preuenire, sicut mos est semper, *Benedicite*, quod custos ordinis pronuntiabit, astante per ordinem conuentu, et respondente, *Dominus*, scilicet in claustro coram hostio capituli, sicque possunt sibi inuicem conferre fratres, et de spiritualibus et temporalibus, ordinate tamen, ita quod risus immoderatus, clamor, uel tumultus non audiatur. Ad hanc utique locucionem debent fratres secundum ordinem sedendo, non stando, loqui. Facta quidem pulsacione ad horam ante magnam missam terminari debet locutio, et sic debent fratres in locis prenotatis tota die et tota nocte sequente usque in crastinum post capitulum silentium suum tenere. Et hec consuetudo tenenda est a festo sancti michaelis cotidie usque ad diem pasche. A die uero pasche usque ad festum sancti michaelis omnibus diebus quando hora nona cantatur post

those who live according to a Rule ought not only to restrain themselves from idle and wicked words, but sometimes in certain places at certain hours, as the observances in accordance with the Rule prescribe, to abstain even from conversation on sacred subjects, on account of the excellent result of silence. And because it is written that there is *a time to keep silence, and a time to speak*, it must be remembered that there are times and places appointed in which regular Canons ought to keep silence; though for obvious reasons they may sometimes speak, without offence against the Rule.

Silence is to be kept according to the Rule, in the Church, the Dorter, the Cloister and the Frater; but it may be broken in the event of four accidents, namely: robbers or thieves; sickness; fire; and workmen. Moreover it may be broken for the sake of a King or Princes, an Archbishop or a Bishop. Should they speak to a Canon in any one of the above-mentioned places it is his duty to reply.

Silence is to be kept in the Cloister from morning till after Chapter; but, after Chapter, if no Hour follow immediately, the brethren have leave in each day for talking in the Cloister, which may last until the ringing of the Hour preceding High Mass (and the Warden of the Order will say *Benedicite* in the Chapter-House); but if the Hour ought to be sung immediately after Chapter, then there will be no talking until the Hour is over. This talking is to be preceded, as has always been the custom, by *Benedicite*, which the Warden of the Order shall say in the Cloister, before the Chapter-House door, the convent standing near in order, and answering *Dominus*. Then the brethren may talk to each other on spiritual and temporal subjects, but with such moderation that no excessive laughter, noise, or confusion be heard. At this talking the convent ought to sit in order, not to stand. When the ringing is concluded for the Hour before High Mass the talking ought to end, and then the brethren should keep silence in the above-mentioned places for the whole day and night until after Chapter on the morrow.

This custom is be maintained from the feast of S. Michael to Easter Day; but from Easter Day to the feast of S. Michael, on all days when None is sung after dinner, *Bene-*

prandium, dicitur a custode ordinis, *Benedicite*, in occidentali parte claustrum, statim post horam nonam percantatam, et habent fratres locucionem, et durabit usque ad pulsacionem uesperarum, uel seruicium mortuorum, si ante uesperas dici debeat uel cantari. Hec quidem consuetudo locucionis non est ubique inter canonicos regulares generalis. In sollempnibus uero ieiuniis debet hora nona cantari ante prandium, et tunc debent fratres post prandium in claustrum tenere silentium.

Fratres qui tempore silentii necesse habent loqui uadant in locutorium, uel aliud diuerticulum extra claustrum, ubi sine priuaricatione silentii possunt ad inuicem loqui, ita quod prior in ordine semper premittat *Benedicite*. In refectorio autem est silentium tenendum, ita sane quod si aliquando propter hospites aliquid oporteat loqui, parce et submissa uoce hoc fiat, et in mensa precipue secundum quod Regula dicit: *non solum fauces sumant cibum sed et aures esuriant uerbum dei*, multo parcius est loquendum. Quapropter si oporteat aliquid petere, facto signo ad refectorarium uel seruitores potius signo petatur quam uerbo. Eodem modo in ceteris silentii locis est faciendum, signa tamen superflua et nociua sunt ubique uitanda.

Non existimet aliquis se esse canonicum ordinatum, religiosum, uel timentem deum, si ex consuetudine absque urgenti causa in locis et temporibus prohibitis infringat silentium; huiusmodi namque effrenatio lingue est mentis dissolute, et consciencie neglecte, euidens argumentum. Iacobus ait: *Siquis putat se religiosum esse*, etcetera; et Salomon ait: *In lingua est quod anima moriatur*. Item Iacobus ait: *In lingua constituitur uniuersitas peccati*. Igitur tanquam thesaurum preciosum canonici regulares custodiant silentium, per quod contra tot pericula eis prestatur remedium.

dicite is to be said by the Warden of the Order on the west side of the Cloister as soon as None has been sung, and then the brethren can talk, and the talking is to last till the ringing for Evensong, or the service of the dead, if it ought to be said or sung before Evensong. This custom of talking is not generally pursued everywhere among Canons regular. On solemn fast-days None ought to be sung before dinner, and then brethren ought to keep silence in the Cloister after dinner.

Brethren who during the time of silence find it necessary to talk must go into the Parlour or some other retiring-place without the Cloister, where, without interrupting the general silence, they can talk together, provided always the senior brother first says *Benedicite*. In the Frater silence must be kept. If, however, it be desirable to say anything by reason of the presence of guests, it must be done sparingly, and in a low tone, and especially at table they must talk much more sparingly than elsewhere, in obedience to what the Rule says: *Let not your mouth only take in food, but let your ears also be hungry for the word of God*. Wherefore, if anything be wanted, it should be asked for by a sign rather than by word of mouth—by making a sign to the Fraterer or the servitors. The same rule must be observed in the rest of the places where silence is to be kept; but needless and harmful signs are everywhere to be avoided.

Let no one think himself a well-ordered, religious, or godfearing Canon, if he get into a habit of breaking silence without urgent reason at prohibited times and in prohibited places; for this want of control of the tongue is an evident sign of a dissolute mind and of a neglected conscience. James says: *If any man think himself religious*, etc. And Solomon says: *It is the tongue that kills the soul*. S. James too says: *The tongue is a world of iniquity*¹. Therefore let Canons regular guard silence as a precious treasure, since through it a remedy against so many dangers is supplied to them.

¹ Cap. iii. 6.

De capitulo. xxix.

Capitulum est domus confessionis anime necessaria, set demonibus odiosa. Quia cotidie fratres peccant, cotidie ad capitulum uenire debent, ut ibidem excessus suos cotidianos emendent. Peccata quidem manifesta debent ibi manifeste emendari; occulta uero, ne innotescant ceteris, debent emendari secrecius. Qualiter autem et quomodo fratres debeant excessus suos corrigere, quales penitencie sunt eis iniungende, qualiter fratres in suscipiendis penitenciis se debent humiliare, et qualiter in susceptis se debeant habere, hic utique non oportet scribi, ne forte, quod absit, per inspectionem libri innotescant extraneis secreta capituli.

Ad secreta capituli nemo interesse debet nisi canonici professi, nec eciam ipsi nouicii in primo anno probacionis, set post tabulam recitatam, cum loquendum fuerit de ordine, debent exire.

Capitulum igitur debet celebrari, videlicet post missam capitularem, vel aliquando ex causa, statim post primam, set siue sic siue sic, semper debet pulsacio ante capitulum fieri, ut qui exterius uel interius occupantur, audito signo, fratres in capitulum conueniant. Custos uero ordinis omnia hostia que sunt in circuitu claustris, antequam ingrediatur capitulum, debet firmare, et omnes extraneos precludere. Nullus secularis uel religiosus extraneus debet in capitulum introduci quousque finiantur secreta capituli. Completis secretis capituli quoad spiritualia, prelatus potest et debet, si necesse fuerit, tractare cum suo conuentu de rebus temporalibus, de utilitate et prouidencia tocus monasterii. Non autem in aula uel in

29. *Of the Chapter.*

The Chapter-House is a place for confession, necessary to the soul, but hateful to devils. As brethren sin daily, they ought to come daily to the Chapter-House, that they may there amend their daily faults. Sins that are manifest ought there to be manifestly amended ; but hidden sins ought to be amended with greater secrecy, in order that they may not become known to the rest of the brethren. To what extent, however, and in what way, brethren ought to correct their faults, what penances are to be imposed upon them, to what extent brethren ought to humiliate themselves in submitting to penance, and how they ought to behave after they have submitted—are matters that ought not to be written down here, lest a sight of this book should make known to strangers the secrets of the Chapter, which God forbid.

No one ought to take part in the secret business of the Chapter except professed Canons, nor even novices, while in their first probationary year, but they ought to leave after the table has been read, when the affairs of the Order have to be discussed.

Chapter ought to be held immediately after the Chapter Mass, or sometimes, for a particular reason, immediately after Prime, but, whether at one hour or the other, there ought always to be a ringing before Chapter, that the brethren who are at work either in-doors or out-of-doors, may hear the signal, and assemble in the Chapter-House. The Warden of the Order, before he enters the Chapter-House, ought to close all the doors round the Cloister, and exclude all strangers. No secular, nor any religious belonging to another house, ought to be admitted into the Chapter-House until the private business of the Chapter is concluded. When the private business of the Chapter is over, so far as spiritual matters are concerned, the Prelate is free and ought, if necessary, to consult with his convent on temporal business, and on what will promote the convenience and the interests of the whole monastery. It is in the Chapter-House, not in hall or in his

camera, set potius in capitulo, ad custodiam rerum ecclesiarum debet obedienciariorum suos instituere, et, cum necesse fuerit, mutare uel absoluere; nouicios recipere et uestire; ad fraternitatem et participacionem bonorum spiritualium amicos recipere; corredia concedere; cartas uel alia scripta sigillo communi signanda de communi consilio fratrum signare; litteras procuratorias generales et speciales, secundum quod utilitas ecclesie requirit, frangere, mutare, seu innouare; litteras etiam obligatorias pecuniarum ecclesie restitutas in conspectu fratrum cancellare; litteras prelatorum seu principum priori et conuentui directas recitare. Cum etiam electio debeat fieri de pastore, in capitulo debet fieri et promulgari.

In proclamacionibus uero que fiunt in capitulo pro excessibus emendandis, nullus debet alium defendere, uel etiam loqui, nisi fuerit requisitus. Nullus clamor, nulla altercacio, nulla obstinacio, ibi debet esse, set sola humilitas, que est omnium uirtutum custos et amatrix, debet apparere. Cum autem fit tractatus de rebus temporalibus, tunc debent iuniores concordare cum sententia seniorum, nec prorumpere debent in uocem contradictionis uel murmuracionis; set si spiritus sapientie et intellectus, qui intellectum dat paruulis, corda eorum aliquando tangat, in spiritu humilitatis rationes suas modeste et reuerenter ostendant. Quas seniores respicere non debent uel habere contemptui, si perpendant eas esse necessarias communi utilitati.

Quod semel diffinitum est per capitulum non debet iterum uiolari sine consensu capituli. De seruicio ecclesie uel ordine nichil debet per capitulum mutari sine consensu prelati. Absente prelato, subprior capitulum tenebit, et que sunt corrigenda secundum uires suas emendabit. Grauiora quidem peccata usque ad aduentum prelati reseruabit.

Prelatus quidem in suo monasterio habeat plenitudinem potestatis, set subprior et ceteri inferiores tantum partem sollicitudinis. Quapropter prelatus suum subpriorem pre

own chamber, that he ought to appoint his officers over all matters relating to the church, and, when necessary, to change or to release them; to receive and clothe novices; to receive friends into brotherhood, and a share in spiritual advantages; to grant corrodies; to sign deeds or other writings to which, by common consent of the brethren, the common seal is to be affixed; to annul, change, or alter, general or special letters of procuration, in accordance with the convenience of the church; to cancel, in the presence of the brethren, bonds for monies repaid to the church; to read letters from prelates or princes addressed to the Prior and convent. Moreover, when a pastor has to be elected, it is in the Chapter-House that the election ought to take place and be announced.

When a sentence for the amendment of faults is read in the Chapter-House, no one ought to offer any defence of an accused brother, or even to speak unless called upon. No noise, no wrangling, no resistance, ought there to be seen—nothing save humility, by which all other virtues are protected and cherished. On the other hand, when temporal business is there discussed, the younger brethren ought to agree with the opinion of their elders, and not break forth into expressions of contradiction or objection; but, should the spirit of wisdom and intelligence, which gives intelligence to babes, sometimes touch their hearts, let them state their reasons with modesty and reverence in the spirit of humility. These reasons ought not to be rejected or contemned by their elders, should they consider them to be necessary for the common weal.

A matter that has been once settled by the Chapter ought not to be again unsettled without the consent of the Chapter. Nothing that concerns the service of the church or the Order ought to be altered by the Chapter without the consent of the Prelate. In the absence of the Prelate, the Sub-Prior shall hold the Chapter, and shall amend anything requiring correction to the best of his ability. Graver offences he shall reserve until the Prelate returns.

The Prelate ought to have full power in his monastery, but the Sub-Prior and the other inferior officers only a share in the trouble. On this account the Prelate ought strongly to

ceteris maxime debet sustentare ; familiarius uerbo et opere diligere et adiuuare ; precipue, ut ordo custodiat, et ut eius auctoritas non uioletur, ei quidem resistentes refellere debet et detrahentes ; semper quidem debet prelati partem fouere sui subprioris, quousque inueniatur contrarium per uiam legitime probacionis. Auctoritas enim eius per maliuolos cito poterit uilipendi, si non sustentetur baculo prelati, et iccir[c]o in regularibus disciplinis ei contradicentes punire debet prelati in capitulo tanquam auctoritati proprie resistentes. Inter prelatum et conuentum subprior debet esse medius, et, ad propinandum dulcedinem lactis, habere debet ubera matris. Quapropter saluo ordine quicquid potest solacii et amicitie, dulcedinis et beneuolencie, debet eis impendere, seueritatem patris mitigare, et, ut eis necessaria debito modo ministrentur, partes suas interponere. Et insuper, quantum potest, ad amorem prelati omnium corda fratrum debet alicere, detrahentes seu murmurantes refellere, ipsum prelatum propensius honorantes studiosius amare, et ipsi prelato de subiectis semper bona suggerere. Sic quidem sedulo faciens pacem atque concordiam quasi mater inter patrem et filios poterit conseruare, et cōtidie capitulum, per spiritus sancti gratiam, in Christi pace terminare, et fratres uicissim mutua pace gaudere, et iugum domini suaue cum cordis iocunditate portare.

De processionibus. xxx.

Ad omnes processiones dominicales, et alias sollempnes processiones, omnes fratres debent conuenire. Omnes minuti, omnes obedienciarum, et etiam infirmi seu debiles qui sine periculo interesse possunt, ad aquam benedictam et ad pro-

support his Sub-Prior more than all the rest ; to befriend him and to help him by word and deed in a more kindly spirit ; and especially, so that order may be kept, and his authority may not be impaired, he ought to discountenance those who would resist or slander him. The Prelate ought always to take the side of his Sub-Prior, until something is made out against him in the way of legitimate proof ; for his authority will soon be weakened by those who wish him ill, if he be not supported by the staff of the Prelate ; and on this account, in carrying out the discipline allowed by the Rule, the Prelate ought to punish in Chapter those who resist the Sub-Prior, as resisting his own authority. The Sub-Prior ought to occupy a position midway between the Prelate and the convent, and, that he may provide them with sweet milk, ought to have as it were the breasts of a mother. Therefore, provided the Order suffer no harm, he ought to be prodigal towards them of consolation and friendship, sweetness and goodwill ; he should temper the strictness of their father, and intervene between him and them, so that everything that is necessary for them may be properly supplied. Besides, he ought, as far as possible, to direct the hearts of all the brethren to love of the Prelate, to discountenance those who slander him or murmur against him, to cultivate more closely those who shew him greater honour, and to the Prelate himself always to suggest a favourable opinion of those under his authority. By carefully acting in this manner he will be able to keep peace and tranquillity between the Prelate and the brethren, like a mother between father and sons ; he will be able, on each day, by the grace of the Holy Spirit, to close the Chapter in the peace of Christ ; and the brethren, in their turn, will enjoy tranquillity among themselves, and bear the easy yoke of the Lord with lightness of heart.

30. *Of Processions.*

All the brethren ought to assemble for all the processions on Sundays, and other solemn processions. All those who have been bled, all the officers, and even the infirm or feeble, who can be present without danger, ought to come to

cessionem uenire debent. Ipse etiam prelatus, accepto aspersorio de manu sacerdotis, se ipsum prius, deinde sacerdotem et ministros, aqua benedicta asperget. Sacerdos autem in tradendo aspersorium prelato, et denuo recipiendo, manum prelati debet osculari. In processione dominicali circa claustrum debet aque benedictæ baiulus semper precedere; deinde crucis et cereorum portitores; postea subdiaconus cum libro; diaconus post eum; deinde sacerdos. Conuentus autem, precedentibus iunioribus, lento pede subsequetur; prelatus autem ad dexteram partem uel sinistram non declinabit, set in medio gradiens nouissimus in processione erit. Hanc quidem modestiam debent canonici regulares habere in omni processione, ut uidelicet bini et bini incedant, ita ut quilibet directe et equaliter contra fratrem suum ex opposito regulariter incedat, et inter se et precedentem ad minus spacium quatuor pedum dimittat, set in exterioribus processionibus spacium sex pedum uel plurium.

In dominicis diebus siue fiat stacio in claustro ad processionem siue non, semper debet fieri processio antequam hora tertia cantetur, nisi fuerit duplex festum et supra; set in duplicibus festis et supra, excepto die pentecostes, semper hora cantabitur ante processionem. Eodem modo fiet quocienscumque fiet processio pro aeris serenitate, pro pace, uel ad pluuiam postulandam, et in omnibus fer[ialibus] procession[ibus] in quadragesima. In omnibus quidem feriis quartis et sextis per totam quadragesimam debet conuentus pedibus discalciatis facere processionem circa claustrum. In redeundo cantabitur sollempniter letania a precentore ebdomodario, set, si f[estum] ix lectionum contingat uel supra, non discalciant fratres. In festo uero communi si contingat, a duobus cantoribus ebdomodariis debet letania decantari, set si duplex festum contingat, a precentore et succentore letania cantabitur, et etiam in die cinerum, verumptamen quodcumque festum contingat die cinerum, ad accipiendum cineres et ad processionem omnes et singuli erunt discalciati. In die pasche, ascensionis, Pentecostes, Assumpcionis beate uirginis, et sancti Egidii, debet

the blessing of water and to the procession. The Prelate, taking the sprinkler from the hand of the Priest, will sprinkle with holy water first himself, next the Priest and ministers. When the Priest hands the sprinkler to the Prelate, and when he receives it back again, he ought to kiss the Prelate's hand. In the Sunday procession round the Cloister the bearer of the holy water ought always to go first ; next those who carry the cross and the tapers ; after them the Sub-Deacon with the book ; the Deacon next after him ; lastly the Priest. The convent, the juniors at their head, are to follow at a slow pace ; the Prelate, turning neither to the right nor to the left, but walking in the middle of the path, will be the last in the procession. The Canons regular ought in every procession to take pains to walk, two and two, in such order that each moves straight forward evenly and regularly with respect to the brother opposite to him, and leaves a space of at least four feet between himself and the brother who precedes him ; but in outside processions the space is to be of six feet or more.

On Sundays, whether a station be held in the Cloister at procession or not, the procession ought always to take place before Terce is sung, unless it be a double feast or more ; but on double feasts or more, except on the day of Pentecost, the Hour will always be sung before the procession. The same rule is to be observed whenever a procession is held for fine weather, for peace, or for rain, and at all ferial processions in Lent. On all Wednesdays and Fridays throughout Lent, the convent ought to walk round the Cloister in procession without shoes. On the return the litany is to be solemnly sung by the Precentor for the week ; but, if a feast of nine lessons or more occur, the brethren are not to take off their shoes. On a common feast, if it should occur, the litany ought to be sung by the two cantors for the week ; but, on a double feast, it will be sung by the Precentor and Succentor. This is the rule also on Ash Wednesday ; but, whatever feast occurs on that day, every brother will take off his shoes to receive the ashes, and take part in the procession. On Easter Day, Ascension Day, Pentecost, the Assumption of the Blessed Virgin, and on S. Giles' Day, a

processio cum feretro et magno apparatu fieri circa cimiterium, omnibus fratribus cappis sericis et ministris altaris tunica et dalmatica indutis. In die uero animarum fit processio circa cimiterium cum psalmis commendacionis. Set prelatus solus, uel eius uicarius, cappa serica indutus erit, et ministri tantum in albis. Ceteri uero fratres in suo habitu ibunt. In die purificationis beate marie fit processio prius in capellam beate uirginis cum candelis accensis, et postea circa claustrum, set omnes fratres ad hanc processionem erunt albis induti, prelatus tamen desuper cappa serica, et ministri tunica et dalmatica, uestientur. In die uero palmarum fit processio ualde sollempnis, unde, si tempus patitur, in exteriori curia crux eleuetur. Et conuentus circa cimiterium usque ad ipsam crucem declinabit, prelatus solus cappa serica, et ministri tunica et dalmatica. Omnes autem ceteri fratres, tam precentores quam alii, albis ad ipsam processionem erunt induti. In redeundo autem, clausis ianuis ecclesie uersus occidentem, percantato *Gloria laus*, conuentus apertis ianuis ecclesie ibidem intrabit in ecclesiam, et coram cruce prius faciet stacionem, deinde intrabit chorum. Si autem aeris intemperies hanc processionem exterius fieri non permittat, interius circa claustrum fiet, et tunc in claustro coram hostio dormitorii ipsa crux debet eleuari. Et sciendum est quod in omnibus festis principalibus prime et secunde dignitatis per annum fiet processio uel circa claustrum¹ uel circa cimiterium. In festis autem principalibus tercię dignitatis fit eciam processio in cappis sericis; set quando contingunt festa huiusmodi dominicis diebus tantum. Quocienscumque fit processio contra regem, archiepiscopum, uel episcopum, in eundo debent seniores precedere, set in redeundo iuniores, et signa maiora pulsari. In primo aduentu suo post consecracionem debet episcopus noster suscipi cum processione sollempni. Item, si mare transierit, in ingressu suo cum processione sollempni debet suscipi. Quociens autem per uillam transit in eundo et redeundo propter episcopum nostrum debent magna signa

¹ ecclesiam, MS., altered in the margin in a later hand to claustrum.

procession with a shrine and great pomp ought to pass round the cemetery, the brethren all in silk copes, and the ministers of the altar in tunicle and dalmatic. On All Souls Day a procession goes round the cemetery singing the Psalms of commendation; but only the Prelate or his deputy shall be vested in a silk cope, the ministers in albs only. The rest of the brethren shall go in their ordinary habit. On the day of the Purification of the Blessed Virgin, the procession goes first into the Lady Chapel with candles lighted, and afterwards round the Cloister; on this occasion all the brethren shall wear albs, the Prelate shall wear besides a silk cope, and the ministers tunicle and dalmatic. On Palm Sunday a procession of great solemnity is held, on account of which, if weather permit, a cross is to be set up in the outer court, and the convent are to walk round the cemetery as far as that cross. The Prelate alone will wear a silk cope, the ministers tunicle and dalmatic. All the other brethren, the Precentors as well as the rest, will wear albs in this procession. On their return, the west doors of the Church being shut, when *Gloria laus* has been sung, the said doors will be opened, and the convent shall enter the church, make a station before the rood, and afterwards enter the Quire. If, however, this procession cannot, by reason of bad weather, be held outside, it shall go inside round the Cloister; and then the aforesaid cross ought to be set up in the Cloister before the Dorter door. It should be further remarked that on all principal feasts of first and second dignity throughout the year a procession shall be made either round the Cloister, or round the cemetery. On principal feasts of third dignity also the procession is vested in silk copes, but only when these feasts fall on Sundays. Whenever a procession is held to meet a king, an archbishop, or a bishop, the seniors ought to go first on starting, but the younger on returning, and the larger bells ought to be rung. Our Bishop, on his first visit after his consecration, ought to be received with a solemn procession. Further, if he have crossed the sea, he ought to be received on his return with a solemn procession. Whenever he passes through the town the great bells ought to be rung in going and returning to do honour to our Bishop, as also to our

pulsari; et similiter fiet propter archiepiscopum nostrum, set propter alterius diocesis episcopum non est pulsandum. In rogacionibus quidem fiunt processiones sollempnes cum cereis, crucibus, feretro, dracone, et uexillis, set nullus uestibus sacerdotalibus erit uestitus, exceptis feretri baiulis, qui uestiti erunt albis. In processionibus autem que fiunt contra mortuum uel deducendo mortuum in ecclesiam, omnes fratres capita sua cooperiant.

Ad precentorem precipue pertinet omnes processiones ordinare, vnde de loco sui ordinis ad utramque partem potest declinare, et, ut paritas sit, et bini et bini incedant, et equaliter, prouidere. Nullus a processione ad loquendum in loquutor[ium] uel alibi debet diuertere, nec qui extra sunt inepte se debent ingerere.

De officio refectorarii. xxxi.

Ad refectorarium pertinet tempore oportuno siue ad prandium siue ad cenam mensalia debito more componere; sal mundum in salsariis mundis per singulas mensas apponere, et, si fuerit humectatum, ad coquinam liberare, salsarias humectas desiccare, et cum panno extergere, et sic sal mundum apponere; aquam ad abluendum manus fratrum prouidere; cyphos et coclearia cotidie lauare; vnum manutergium iuxta lauatorium continue pendere, et duo infra refectorium munda semper et parata habere; mappas et manutergia sordida ad abluendum mittere, inueterata uel scissa deponere, munda et honesta prouidere. Debet eciam panem ad opus fratrum in cellario querere, vnde prouidere debet quod panes sint mundi, non adusti, nec a muribus corrosi uel sordidi. Antequam mensis apponuntur, panes debent subtus parari, et super mensas positi honeste debent cooperiri. Potus post magnam missam, dum hora canitur, presente refectorario debet¹ in iustis infundi. Iuste uero semel in ebdomoda debent interius

¹ debes, MS.

Archbishop; but there is to be no ringing for the Bishop of another diocese. On Rogation Days solemn processions are to be held with tapers, crosses, shrine, the dragon, and banners, but no one shall wear priestly vestments except the bearers of the shrine, who shall wear albs. In processions held to meet a corpse, or when a corpse is carried into the Church, all the brethren are to cover their heads.

The arrangement of all processions is chiefly the province of the Precentor, in consideration of which he may leave his own proper place to go to whichever side he pleases. Moreover, it is his business to see that the brethren are well matched, and walk two and two, at an even distance from each other. No one ought to quit the procession to talk in the Parlour, or elsewhere; nor ought those who form no part of it to insert themselves at an unsuitable moment.

31. *Of the office of Fraterer.*

It is the duty of the Fraterer to lay the table-cloths at proper times, whether for dinner or for supper; to set clean salt on each table in clean salt-cellars, and, if it should have got damp, to serve it out for use in the kitchen, dry and wipe out with a cloth the damp salt-cellars, and so set on clean salt; to provide water for washing the hands of the brethren; to wash the cups and the spoons every day; to have one towel continually hanging beside the lavatory, and to keep two in the Frater always clean and ready for use; to send dirty table-cloths and towels to be washed; to discard those that are worn out or torn; to provide clean and suitable ones in their place. He ought also to fetch bread for the use of the brethren from the cellar, and to be careful that the bread is clean and not burnt, nor gnawed by mice, nor dirty. Before the loaves are laid on the tables, they ought to be got ready for use on the under side, and when laid on the tables to be properly covered up. The drink ought to be poured into jugs in the presence of the Fraterer after High Mass, while the Hour is being sung. The jugs ought to be washed inside and out once a week; and the Frater ought to be

exteriusque lauari. Refectorium uero quociens opus fuerit debet superius et inferius scopis mundari. Sportellas et scopas ad colligendum mense reliquias, elemosinarius prouidebit, et eas refectorarius paratas semper habere debet. Vasa ministerii sui nullus asportare debet sine eius licencia. Candelabra quoque ad candelas cereas prouidere debet, que yemali tempore, uidelicet a festo omnium sanctorum usque ad purificationem beate marie, coram fratribus in refectorio ardeant, que tali ordine sunt disponende, vt ubi unus solus sedet unam habeat candelam; si duo, vnā; si tres simul sedeant, vna candela eis sufficiet. Debet etiam refectorarius mattas prouidere et cyrpos ad straminandum refectorium et panell[os] claustrī ad hostium refectorii, et frequenter innuare; flores, mentam, et feniculum in estate ad redolendum in aere proicere; muscatorias in estate prouidere. Cyphos fractos et coclearia faciet reparare, et ne aliqua desint cotidie numerare, et per noctes in tuto loco reponere. Prouidere etiam debet ut fenestra coquine sit tempore prandii et cene semper munda, ne scutelle subtus inmunde coram fratribus posite mensalia conmaculent. Ad ipsum etiam pertinet lauatorium et sordes et feces que sunt in fundo lauatorii munda, ut fratres honeste aqua munda possint manus et ora sua lauare; sabulum et cotum pro purgandis et acuendis cultellis semper ibi paratum habere. Debet etiam refectorarius cotidie duas iustas ceruisie post prandium habere propter conuentum et propter hospites, vnde una iusta debet recenter tradi de dolio, set alia de remanenti aliarum iustarum erit.

Ad omnia igitur predicta mature et cum omni honestate facienda debet refectorarius habere unum seruientem ad obsequia sua paratum, ita quod refectorarius ab horis canonicis se absentare numquam debeat, excepta illa hora que cantatur post magnam missam, quia tunc debet potus fratrum recenter trahi, ipso refectorario presente. In claustro sicut alius claustralis sedebit, et sine licencia alibi non egredietur.

cleaned thoroughly with besoms as often as it requires it. The Almoner will provide baskets and besoms for collecting the remnants of the table, and the Fraterer ought to have them always ready. No one ought to carry away the vessels appertaining to his office without his leave. He ought also to provide candlesticks for the wax candles that are to be lighted for the use of the brethren in the Frater in winter from the feast of All Saints to the Purification of Blessed Mary. These are to be set on the tables in such order, that where a brother is sitting alone he may have one candle; where two together, one; where three, one will suffice for them. The Fraterer ought also to provide mats and rushes to strew the Frater and the alleys of the Cloister at the Frater door, and frequently to renew them; in summer to throw flowers, mint, and fennel into the air to make a sweet odour; in summer to provide fans. When cups and spoons are broken he is to get them mended, and he is to count them every day to see that none are missing, and at night to lay them up in a safe place. He ought also to be careful that the kitchen-hatch be always clean at the hour of dinner and supper, in order that dishes dirty on the under side may not be set before the brethren, and stain the table-cloths. Further, it is his duty to clean the lavatory, and to remove any dirt or dregs lying in the bottom of it, that the brethren may have clean water for the proper washing of their hands and faces; to keep there sand and a whetstone always ready to clean and sharpen knives. The Fraterer ought also to have ready daily after dinner two jugs of beer for the convent and the guests, whereof one ought to be freshly drawn from the barrel, but the other will be filled with the liquor left in other jugs.

That the Fraterer may be able to perform all the aforesaid duties punctually and in all ways properly, he ought to have a servant at his beck and call, so that he need never absent himself from the canonical Hours, except that Hour which is sung after High Mass, because then the drink of the brethren ought to be freshly drawn, in the presence of the Fraterer himself. He shall sit in the Cloister, like any other claustral, and shall not go elsewhere without leave.

Qualiter fratres habere se debent in refectorio. xxxii.

Quando fratres exeunt processionaliter de ecclesia ad prandendum, si custos ordinis semel percusserit cymbalum, licite possunt fratres manus abluere, et in refectorium intrare, et sedendo expectare. Si autem cymbalum non percusserit, forte quia prandium non est paratum, uel quia panis est in clibano, uel quia celerarius cum claue est alibi occupatus, tunc non debent manus abluere, set in sedibus suis in claustro sedere, et orare uel legere, quousque cymbalum percuciat.

Intrante prelato, omnes debent simul assurgere, et cum per eos transierit singuli inclinare. Intrante subpriore in absentia prelati, non omnes simul, set sicut per medium eorum transitum facit surgere et super gradum stare. Pulsante ipso tintinnabulum, ad eum conuersi dicunt *Benedicite*, et cetera que sequuntur. Ad *Gloria* et *Kyrieleyson* et ad orationem dominicam, et ad benedictionem, omnes inclinabunt. Sacerdos tamen qui benedictionem dabit eriget se, et manu leuata cum signo crucis, faciet benedictionem. Dum fratres tunc inclinantur, nullus alius per medium eorum transire debet nisi tantum mense lector. Lector autem, accepta benedictione secunda a prelato uel eius uices gerente, sine mora ad lectrinum debet ire et sine mora incipiet unam clausulam legere. Et iccirco ante benedictionem debet librum aperire, et locum aptum incipiendi querere, et preuidere quod prima clausula non sit nimis longa, et sic debet descendere, et librum apertum dimittere. Antequam prima clausula legatur, panem suum non debent fratres discooperire, nec nouicius coclearia fratribus apponere, nec ipse seruitor cibaria portare, nec qui deforis sunt fratres ad dicendum orationem dominicam intrare, quod semper facere debent qui benedictioni non intersunt, uidelicet per medium fratrum usque ad gradus ire, et ibi inclinando orationem dominicam dicere, et erecti signo

32. *How brethren ought to behave in the Frater.*

When the brethren leave the church in procession to go to dinner, should the Warden of the Order have rung the bell once, they are at liberty to wash their hands, and go into the Frater, and there sit down and wait. If, however, he have not rung the bell, either because dinner is not ready, or the bread is in the oven, or the Cellarer with his key is busy elsewhere, they ought not to wash their hands, but to sit in their seats in the Cloister and pray or read, until the bell is rung.

When the Prelate enters, the brethren ought all to rise at once, and each ought to bow as he passes through them. When the Sub-Prior enters, in the absence of the Prelate, they ought not all to rise at once, but each, as he passes him, should rise and stand on the step. When [the Prelate] rings the bell, the brethren turn towards him and say *Benedicite*, and what follows. At the *Gloria*, the *Kyrie eleison*, the Lord's Prayer, and the blessing, all shall bow; but the priest who is to give the blessing shall stand upright, and pronounce it with uplifted hand, and with the sign of the cross. Whilst the brethren are bowing their heads at this, no one ought to pass through their midst except the Reader at Table. He, however, having received a second blessing from the Prelate or his deputy, ought to pass without delay to the lectern, and begin to read a sentence. On this account he ought to open his book, and find a suitable place to begin at (taking care that the first sentence is not too long), before he has received a blessing, and then he ought to go down, leaving his book open. Until the first sentence has been read, the brethren ought not to uncover their bread; nor the novice hand them their spoons, nor the servitor bring their food, nor the brethren who have remained outside enter to say the Lord's Prayer, which those ought always to do who are not present at the blessing—that is to say, they are to go through the midst of the brethren up to the steps, and there bow their heads and say the Lord's Prayer, and then standing upright cross themselves and again bow. After this they are to go

crucis se signare et iterum inclinare, postea ad locum sui ordinis sessum ire, nec debent fratrum dorsa preterire.

Lector uero mense in legendo non debet festinare ut multum legat, set aperte et distincte ad intelligendum, et quando bonum passum et notabilem inuenit, iterum et iterum repetere debet, ut perfecte intelligatur. Errorem suum ad presidentis nutum emendabit. Descendere non debet lector de lectrino a principio mense usque ad finem, nisi forte de naribus eius sanguis exeat, uel propter debilitatem capitis mixtum accipere uelit, et hoc faciet cum manu facto signo de licencia ad presidentem.

Seruitor ministrabit omnibus quantum potest sine mora, post presidentem incipiens a senioribus a dextris, postea a senioribus a sinistris, et sic ex utraque parte sicut sunt in ordine. Nouissime nouicio stanti ministrabit. Nouicius uero de cocleariis portandis et salsis et de implendo cypho presidentis, et in fine mense de colligendis reliquiis cum seruitore, debet seruire; set extra hostium refectorii non ibit, nec ad fenestram coquine. Nec eciam cibaria sua sibi debet eligere, nec sibimet ferre.

Dum fratres ad mensam sedent secundum quod regula dicit: *non solum fauces sumant cibum, sed eciam aures esuriant uerbum dei*, parce debent loqui, vagos oculos habere non debent. Temperate, munde, et facete, de hiis que sibi apponuntur debent comedere, et modum in edendo non excedere. Nulli piscis pro carne commutabitur. Nullus inter prandendum dolabit, scribet, uel libros respiciet. Nullus de mensa surget uel exhibit uel sibi ipsi ad fenestram aliquid queret. Nullus intrabit post secundi ferculi appositionem. Tarde uenientibus mature seruiatur, ne prandium nimis protrahatur. Si ambo fercula uel alterum ferculorum guttosum fuerit excambium prouideatur.

Extranei in refectorio ad prandium non ducantur sine licencia presidentis. Juxta presidentem a dextris uel a

and seat themselves at their place in order, nor ought they to pass behind the backs of the brethren.

The Reader at Table ought not to hurry his reading with the view of reading much, but he should read clearly and distinctly so as to be understood; and when he has found a good and noteworthy passage, he ought to repeat it again and again, that it may be thoroughly understood. He is to correct any mistake he may make at a nod from the President. The Reader ought not to come down from the lectern from the beginning of dinner until the end, unless he happen to bleed at the nose, or be seized with weakness, and therefore wish to take *mixtum*. He shall then come down on making a sign with his hand to the President for permission.

The servitor shall serve all the brethren with as little delay as possible. After the President, he shall pass to the seniors on his right, and then to the seniors on his left, and so on on both sides as they sit in order. Lastly, he shall serve the novice who is waiting. The novice ought to help the servitor to bring the spoons and the salt-cellars, to fill the President's cup, and to collect what is left at the end of the meal; but he is not to go beyond the Frater door, nor to the kitchen-hatch; nor ought he to select his own food, or serve himself.

While the brethren are sitting at table, they are to be careful, as the Rule prescribes, not only to take food into their mouths, but to hunger with their ears after the word of God; they ought to speak sparingly, and not to let their eyes wander. They ought to eat what is set before them temperately, cleanly, and cheerfully, and not to exceed moderation in eating. No one is allowed to exchange fish for meat; no one may whittle, or write, or look at a book while the meal is proceeding; no one may rise from table or leave the room, or fetch anything for himself from the hatch. No one may come in after the second dish has been set on the table. Those who come late must be served quickly, that the meal may not occupy too long a time. If both dishes, or one of them, be found to be spotted with dirt, let an alternative be provided.

Strangers may not be brought to a meal in the Frater without leave from the President. They can sit next

sinistris sedere possunt, set inter fratres mixtum sedere non debent, verumtamen si ad secundarias mensas sedeant, supra uel infra, non tamen inter fratres sedebunt. Si canonici nostri ordinis ueniant, non ad mensam superiorem, set iuxta uel inter fratres, sedebunt. Si alii religiosi, utpote monachi nigri, uel albi, uel fratres predicatorum, seu minores, iuxta presidentem, si ei placet, sedere ordinate possunt, uel ad tabulas secundas secundum iussum presidentis.

Soli presidenti licet mittere de sibi apposisis cui uoluerit extra refectarium. Petentibus licenciam potest annuere ita quod fraus non fiat elemosine.

Seruitores prompte et expedite seruiant, non currendo uel indecenter psalliendo, cibos non nimis alte uel demisse, set ut a portitore uideri possint, deferentes, non in uasis fractis, sordidis, inhonestis, uel subtus maculatis. In utraque manu seruitor unam tantum scutellam portabit, nisi quando de ouis seruit. Et si non possit fratribus omnia que petunt afferre, in responsione tamen debet se amicabilem exhibere.

Lector cum seruitore licite potest officium suum commutare; aliis etiam sociis, cum opus fuerit, uterque officium suum commendabit. Qui in unam ebdomodam legit, in sequenti ebdomoda seruiet. Ad legendum et seruiendum omnes qui conuentum sequi possunt debent in tabula poni, excepto subpriori et celerario exteriori. Lector uocatus a prelato ad comedendum uel ad equitandum esse se lectorem indicabit. Qui ad mensam legit ad cenam legere debet, sed ad collacionem legere non debet. Qui magnam missam cantat, ad prandium non leget, quia super mensam dabit benedictionem et gracias post refectionem.

Regula in sabbatis perlegenda est, set propter festiuitates debet anticipari, et hoc quando in ebdomoda illa nichil restat legendum de regula in capitulo.

Ad fenestram coquine non loquantur quod tumultus a

the President, on his right or his left, but they ought not to sit promiscuously among the brethren; and should they sit at the second tables, let them sit at the top or the bottom, but they shall not sit among the brethren. If Canons of our Order come, they shall not sit at the upper table, but near it, or among the brethren; if brethren of some other Order, as Black Monks, or White Monks, or Friars Preachers, or Friars Minor, they can sit according to their rank next the President, if he choose, or at the second tables, according as the President orders.

The President alone may send some of the food set before him out of the Frater to any one whom he chooses. He may give leave to do this to any one who asks him, provided that charity does not suffer.

The servitors are to serve the food quickly and actively, not running or jumping in an unbecoming fashion, and they are to hold the dishes neither too high nor too low, but so that the food may be seen by him who carries it. The dishes are not to be broken, or dirty, or unsuitable, or smeared on the under side. The servitor should use both hands, and carry only a single dish, except when he is serving eggs. If he cannot bring the brethren all they ask for, he ought, nevertheless, to reply to them civilly.

The Reader can change office with the servitor, and both, when necessary, may entrust their office to other brethren. He who reads for one week, shall serve in the following week. All who can take part in the duties of the convent ought to be placed in the table to read and serve, except the Sub-Prior and the external Cellarer. The Reader, if invited by the Prelate to dine or ride with him, shall point out that he is Reader. The Reader at Table ought to read at supper, but he ought not to read at Collation. He who sings High Mass, shall not read at dinner, because he gives the blessing at table, and grace after the meal.

The Rule is to be read through on Saturdays, but it ought to be read on an earlier day when feasts occur; and this is also to be done when in any week no portion of the Rule remains to be read in Chapter.

There is to be no talking at the kitchen-hatch, because

fratribus possit audiri, fratribus omnibus benigne seruiant, et benigne respondeant. Manus in seruiendo non cancellabunt nec de facili causa extra refectarium ibunt.

Cauere debent omnes fratres ne cum manutergiis uel mappis nares emungant, aut dentes confricent, aut sanguinem abstergant, aut aliquam immundiciam tractent, vel cum cultellis suis coinquent aut scindant. Et qui forte aliquam maculam fecerint statim abluant. Si quis cum cibariis mensalia nimis maculauerint ut cicius lauentur refectorio indicabunt. Quociens fructus aliqui molles uel cocti fratribus apponuntur, in uasis apponi debent, ne mensualia inde maculentur.

In fine prandii debent fratres reliquias suas super horam mense adunare, presidens de colligendis cocleariis signum facere. Et postea, facto signo, scrutores in sportis debent reliquias colligere, incipientes a presidente, postea a primo a dextris, deinde a sinistris. Postea dicet presidens in audientia, *Tu autem*; responso *deo gracias*. Omnes signo crucis se signabunt et surgent. Pulsante prelato tintinnabulum, conuersi ad crucifixum dicant gracias more solito, et facta inclinacione, processionaliter omnes ibunt ad ecclesiam, excepto refectorio uel celerario. Nullus alius tunc remanebit, nisi custos ordinis fecerit ei signum.

Lector et seruator cum processione ibunt, set in chorum non intrabunt. Ad lectrinum se diuertent quousque conuentus pertransierit, et sic ad prandendum reuertentur. Ad illam mensam ubi sedes est lectoris secundum ordinem suum simul comedent. Superflue loqui non debent, nec prandium suum nimis protrahent. Seruiens refectorii ipsis ministrabit, set nullus religiosus uel secularis ad confabulandum coram eis stabit. Seculares possunt per licenciam iuxta eos sedere, et si necesse est cum eis comedere.

the noise might be heard by the brethren. They are to serve and answer all the brethren good humouredly. They are not to lock their hands while waiting at table; nor to leave the Frater without good reason.

The brethren ought all to be careful not to wipe their noses, or rub their teeth, on the napkins or table-cloths, nor to staunch blood with them, nor to handle anything that is unclean with them, nor to dirty them, or cut them with their knives. Those who by accident have made a mark upon them are to wash it without delay; and those who have made an unusually large stain on the table-cloth with their food are to point it out to the Fraterer, that he may get it washed with all speed. When fruit that is soft, or has been cooked, is set before the brethren, it ought to be served in bowls, to prevent the table-cloths from being stained.

At the end of dinner the brethren ought to heap together the remnants at the edge of the table, and the President to give the signal for collecting the spoons. When this has been done, the servitors ought to collect the remnants in baskets, beginning with the President, and going next to the first on his right, and then to the first on his left. This done, the President is to say so that all may hear: *Tu autem*; and when they have answered *Deo gratias*, they are all to cross themselves, and rise from table. When the Prelate sounds a bell they are to turn to the crucifix and say grace in the usual way, and, after bowing, they are all to go in procession to the church, except the Fraterer and the Cellarer. No other brother shall then stay in the hall, unless the Warden of the Order have signed to him to do so.

The Reader and the servitor are to walk in the procession, but they are not to enter the Quire. At the lectern they are to turn aside until the convent have gone past, and then go back to dinner. They are to dine together at the table where the Reader's proper seat is. They ought not to talk more than is necessary, nor to protract their meal unduly. The servant of the Frater is to wait upon them, but no religious or secular is to stand in front of them for talking; seculars, if they have obtained leave, may sit beside them, and, if necessary, eat with them.

Ad gracias post prandium et ad cenam singulis diebus per annum dicitur psalmus: *Miserere mei deus*, set in vigilia pasche et per octauas psalmus: *Confitemini domino quoniam bonus*. Post omnem potacionem in refectorio dicitur: *Sit nomen domini benedictum*; set post collacionem dicitur: *Benedictus deus in donis suis*. Dicto *Tu autem*, lector cordam ad illum locum transferet; ceram mundam in margine contra locum terminacionis sue ponet.

Post prandium sedente prelato in claustro uel infra claustrum apparente, nullus secularis introducatur in refectorium ad bibendum sine eius licencia. In eius absencia petetur licencia a subpriore si presens sit, uel tercio priore, uel ebdomodario, uel a seniore sedente in claustro si alii non sunt presentes. Seculares uero non diu teneantur, nec precipue mulieres. Submisce loquantur et ad nimias uel superfluas potaciones non artentur¹. In recessu suo semper gracias deo referant ad Crucifixum conuersi, et dicant: *Sit nomen domini benedictum*.

De dormitorio. xxxiii.

Dormitorium debet esse domus quietis et domus secretorum. In dormitorio debent prelatus et omnes fratres dormire exceptis hiis quos infirmitas abesse compellit, et custodibus ecclesie. In hac domo pre ceteris locis quocius, modestius, et religiosius se debent fratres continere. Nullus debet ibi capite discooperto apparere. Post completorium usque mane post sonitum nullus debet uestes excutere, vel cofras aperire, nec alter in alterum oculum figere. Ad necessarias transiens quantum potest debet faciem suam in capucio suo abscondere. Si uelint fratres capas deponere uel capucia alba, cum ad necessarias uadunt, cum manubiis superpelliorum fratres capita sua uelabunt. Ad fenestras ut pro-

¹ arceantur, MS.

At grace after dinner and at supper on each day throughout the year the psalm *Have mercy upon me, O God* [Ps. li.] is to be said; but on Easter-Eve, and through the octave, *O give thanks unto the Lord, for he is gracious* [Ps. cxviii.]. After every drinking in the Frater they are to say, *Blessed be the name of the Lord*; but after Collation: *Blessed be God in His gifts*. When *Tu autem* has been said, the Reader is to transfer his marker to the place where he is, and he shall put a piece of clean wax in the margin opposite to the place where he has left off.

Should the Prelate sit down in the Cloister after dinner, or shew himself in the Cloister, no secular is to be admitted into the Frater to drink without his leave. In his absence leave is to be asked of the Sub-Prior if he be present, or of the third prior, or of the priest for the week, or of the senior of those sitting in the Cloister, if the others be not present. Seculars, however, and especially women, are not to be allowed to stay long. They are to converse in a low tone, and they are not to be compelled to drink to excess, or more than they require. When they retire they are always to give thanks to God, and to turn towards the crucifix and say: *Blessed be the name of the Lord*.

33. *Of the Dorter.*

The Dorter ought to be the house of quiet and secrecy. The Prelate and all the brethren ought to sleep in the Dorter, except those whom infirmity compels to be absent, and the guardians of the church. In this house the brethren ought to behave with more quiet, self-restraint, and devotion, than elsewhere. No one ought to appear there with his head uncovered. From after Compline until morning after sound of bell no one ought to shake his clothes, or open his coffer, or fix his eye upon another. A brother who goes to the Rere-Dorter ought, as far as possible, to hide his face in his hood. If the brethren choose to take off their copes or their white hoods, when they go thither, they are to cover their heads with the sleeves of their surplices. No one ought to linger near a window with the object of looking out. Any one

spiciat foras nullus debet moram facere. Qui se calciat uel discalciat sub uestimentis hoc faciat. Cum nudis pedibus nullus de dormitorio egredietur. Dum fratres dormiunt si aliquis necesse habet surgere, ita suauiter surgat, et ita suauiter redeat, et hostium necessariarum ita suauiter aperiat et claudat, ut neminem excitet. Similiter qui intrant uel descendunt de dormitorio dum fratres ibi sunt suauiter incedant. Ad lampadem qui est in dormitorio nullus sedeat, nullus cantet, uel legat. Item nullus ad lectum suum cum candela legere debet. Frater surgens de lecto non negligenter illum dimittat discoopertum, et hoc precipue post meridianam et mane est obseruandum. Fratres qui mane ante sonitum surgere uolunt ad orandum, et preparandum se ad missas priuatas celebrandum, tollerandi sunt. Qui autem pausare uolunt, ante sonitum non sunt excitandi. Post sonitum nullus pausabit sine causa rationabili.

Quociens frater opus habuerit potest dormitorium intrare, set non debet ibi moram facere, nisi uelit pannos mutare, uel lectum sternere. Eciam absente conuentu nullus debet in dormitorium extraneos ducere sine licencia. Et si aliquando mulieres introducantur per licenciam, considerandum est quod sint bone fame, et sine testimonio plurium non introducantur, et sine mora reducantur.

In estate hora meridiana qui dormire non possunt, in dormitorio secrecius legere possunt, sed cauere debent ne in reuersione foliorum uel alio modo strepitum faciant. Ad meridianam omnes in dormitorio uenire debent, et si uelint capas uel caligas deponere bene licet, pedes tamen nudos extendere, uel capite nudato seu corpore dormire, non licet. Minuti primo die minucionis sue ad meridianam non coguntur uenire, set in infirmario interim simul possunt conferre, et exterius non deambulare. Et si omnes ad meridianam simul non incipiunt dormire, omnes tamen ad sonitum simul debent surgere, nec debet aliquis post dormicionem conuentus ibi meridianam tenere.

who takes off his shoes, or puts them on, is to do it under his clothes. He is not to leave the Dorter barefoot. If any one is obliged to rise while the brethren are asleep, he is to rise and to come back, and to open and shut the door of the Rere-Dorter, so gently, as to waken no one. In the same way those who enter or leave the Dorter while the brethren are there are to walk gently. No one is to sit down near the light in the Dorter, or sing or read there. Moreover no one ought to read in bed with a candle. When a brother gets out of bed, he is not to leave it carelessly uncovered, especially after the midday rest, and in the morning. Brethren who wish to get up in the morning before sound of bell in order to pray or prepare themselves for celebrating private Masses, are to be allowed to do so; but those who wish to lie in bed till the bell sounds are not to be wakened. After sound of bell no brother is to lie in bed without a reasonable excuse.

A brother may enter the Dorter as often as he has need to do so, but he ought not to linger there unless he wish to change his sheets, or to make his bed. No one ought to bring strangers into the Dorter without leave, even when the convent is absent; and if women are occasionally admitted by leave, care must be taken that they be of good repute, that they be not admitted except in the presence of several witnesses, and that they be speedily taken out again.

At the midday rest in summer those who cannot sleep may read privately in the Dorter, but they ought to be careful not to make a noise in turning over the leaves, or in any other way. At the midday rest all the brethren ought to come into the Dorter, and they have full leave, if they please, to take off their copes or their shoes, but they are not allowed to stretch out their naked feet, or to sleep with the head or body uncovered. Those who have been bled are not compelled to come to the midday rest on the first day after they have been bled, but in the meanwhile they may assemble in the Farmery, though they may not walk beyond it. If all the brethren do not fall asleep at once at the midday rest, they ought all to get up at the same time when the bell rings, and no one ought to prolong his midday rest there after the sleep of the convent is over.

Qui cofras habent coram lectis suis claues debent figere in eis, vt, intrante prelato, nichil ab eo celetur per dominium proprietatis.

Ad lectum alterius nullus debet ire, nec ibi quicquam querere, seu aliquid asportare, sine licencia fratris.

Seruiens infirmarie, et seruiens de sartino, possunt sine ducatu, cum necesse fuerit, dormitorium intrare, sed seruiens de sartino post completorium usque mane post sonitum, et dum fratres sunt ad meridianam, sine ducatu intrare non debet. Seruiens autem infirmarie, uel propter egrotos in dormitorio, uel ut aliquid querat quod differri non potest ad opus egrotorum qui sunt in infirmaria, omni hora diei et noctis dormitorium, si necesse sit, potest intrare. Alius secularis nisi ducatur dormitorium non ingrediatur, exceptis sacriste ministris pro lampadis reficiendis.

Quilibet tamen frater socium suum dormientem ad diuinum debet excitare seruicium. Si autem dormitorium debeat scopari omnes fratres debent inde premuniri. Dum fratres sunt ad matutinas cautela est adhibenda, ne per fenestras uel aliunde dampnum fiat in dormitorio. Sciendum est quod ex quo dies in noctem uergit donec in crastino mane clarescat, dormitorium sine lumine nunquam esse debet.

De reuerencia que debetur conuentui. xxxiiii.

Si conuentus per claustrum faciat processionem, quicumque frater processionem uenientem uiderit statim declinare debet. Eciam si ipse prelatus de contra stando, uel sedendo, uel ambulando, conuentum uiderit uenientem, non debet se irreuerenter ingerere, set ab eorum conspectu diuertere.

Those who have coffers before their beds ought to put the key in the lock, in order that, should the Prelate enter, nothing may be concealed from him by a claim to private property.

No brother should go to another brother's bed, nor look for anything there, nor carry anything away, without the brother's leave.

The servant of the Farmery, and the servant of the Tailery, may, when necessary, enter the Dorter without being accompanied; but the servant of the Tailery ought not to enter, after Compline, until morning after sound of bell, or while the brethren are at the midday rest, unless accompanied. The servant of the Farmery, on the other hand, may, if necessary, enter the Dorter at all hours of the day and night, either on account of those who are sick in the Dorter, or to fetch something which cannot be done without for the use of the sick in the Farmery. No other secular is to enter the Dorter unaccompanied, except the servants of the Sacrist to renew the light.

Every brother ought to awaken for divine service the brother sleeping next him. Should the Dorter require to be swept, all the brethren ought to be warned beforehand. While the brethren are at Mattins care should be taken that no injury be done to the Dorter, either through the windows or from any other direction. It must be remembered that from the time that day draws towards night, until day begins to break on the morrow, the Dorter ought never to be left without a light.

34. *Of the respect due to the Convent.*

When the convent is proceeding in procession through the Cloister, any brother who sees the procession coming ought immediately to get out of its way. The Prelate himself, should he see the convent advancing towards him—whether he be standing, or sitting, or walking—ought not to take his place among them disrespectfully, but to turn aside out of their way.

Ad locucionem conuentus nullus secularis debet appropinquare, nec etiam de longe auscultando prospectare. Nullus frater laicus in illa parte claustrum per medium conuentus debet transire nec tempore silentii, nec tempore locucionis; in absentia conuentus bene licet. Fratres qui exterioribus negotiis deputantur, presente conuentu in claustro, nec stare uel sedere debent, nisi in eodem habitu concordent cum conuentu.

Dum conuentus est in refectorio ad prandium, ad cenam, uel collacionem, uel in dormitorio ad meridianam, siue post completorium, uel mane ante sonitum, nullus intra uel extra de prope presumat facere strepitum qui ad conuentus peruenire possit auditum. Omnis enim reuerencia debetur conuentui.

Si prelatus debeat in refectorio cum conuentu comedere, dum cymbalum percutitur debet in claustro personam suam representare, nec faciet conuentum diucius ipsum expectare. Celerarius etiam et coquinarius et refectorarius, omnia que ad refectionem conuentus pertinent, mature debent preparare, ut, ueniente conuentu, nulla molestia fiat ex dilacione.

Si conuentus debeat extra sceptrum ire cum processione, crux et cerei cum reliquo apparatu debent precedere. Et liberi seruientes debent equos et caretas e contra uenientes, ne per medium conuentus transeant, seorsum diuertere, uel quousque conuentus transierit arestare.

Si extranei uel seculares in locutorium introducantur, dum conuentus in claustro commoratur, submisce loquantur, ita quod nec risus uel uox eorum a fratribus audiat.

Si qui fratres in refectorio, conuentu recedente, debent remanere, dum conuentus transit, debent inclinare; hoc etiam semper facere debent et ubique fratres laici, reuerenciam prestando conuentui.

Si rex uel episcopus uel alius magnus dominus scribat priori uel conuentui, in presencia conuentus littere debent

When the convent is talking no secular ought to come near, nor even to stand at a distance listening, and looking towards them. No lay-brother may traverse that part of the Cloister, if he must pass through the convent to do so, either at the time for silence or at the time for talking; when the convent is absent, he may. Brethren who have external business assigned to them ought not to stand or sit in the Cloister, while the convent is there, unless they be in the same habit as the convent.

While the convent is in the Frater for dinner, for supper, or for collation, or in the Dorter for the midday rest, or after Compline, or in the morning before sound of bell; no person is to presume to make any noise, either from within or from without, so near as to reach the ears of the convent. For all respect is due to the convent.

If the Prelate intend to eat with the convent in the Frater he ought, while the bell is being rung, to shew himself in the Cloister; nor should he keep the convent waiting longer than he can help. Moreover the Cellarer and the Kitchener and the Fraterer, ought to have early in readiness everything that has to do with the meals of the convent; that, when the convent enters, no inconvenience may be caused by delay.

Should the convent go beyond the precincts in procession, they ought to be preceded by cross, candles, and so forth; and their freemen ought to turn out of their path any horses and carts advancing in an opposite direction, in order to prevent them from passing through the midst of the convent, or to stop them until the convent have passed by.

Should strangers or seculars be introduced into the Parlour while the convent is in the Cloister, they are to speak in a low tone, so that neither their laughter nor their voices may be heard by the brethren.

If any brethren ought to remain in the Frater when the convent is leaving it, those brethren ought to bow while the convent passes by them. This ought to be done in all places and at all times by lay-brethren, by way of shewing respect to the convent.

Should a king or a bishop or any great man write to the Prior or the convent, the letters ought to be opened in the

aperiri. De sigillo conuentus nulla debet littera signari nisi presente conuentu et hoc approbante.

Pro contumacia uel offensa nunquam debet conuentus excommunicari quamuis prelatus et quatuor ecclesie maiores persone quandoque ex causa suspendantur.

Vbicumque conuentus sedet, stat, uel ambulat, nichil in-honestum fiat quod fratrum offendat aspectum. Omnis enim reuerencia debetur conuentui.

Sigillum capituli clausum debet ostendi priori et subpriori ut uideant sigilla sua integra. Set ad precentorem pertinet sigillum aperire et claudere.

De elemosinario et eius bonitate. xxxv.

Elemosinarius debet esse uir mansuetus, misericors, et deum timens. Debet eciam esse discretus et prouidus in particionibus suis faciendis. Peregrinos, palmarios, capellanos, mendicantes, et leprosos vberius debet prospicere. Senes autem et decrepitos, claudos, et cecos, in lectis decubantes, in annona competenti debet frequenter uisitare. Eos quidem qui aliquando diuites erant, et ad paupertatem deueniunt, et forte inter alios sedere erubescunt, seorsum conuenire faciet, vt secrecius caritatem suam eis impendat. Clamorem uero pauperum et eorum importunitatem tranquillo animo debet tolerare¹, et in quantum potest petencium necessitati subuenire. Si autem non habet unde pacienter et modeste debet eis respondere; nullum debet percutere, nullum debet ledere, nec eciam maledicere uel obiurgare, semper cogitans quod ad ymaginem dei facti sunt, et precio sanguinis Christi redempti. Cum ergo uiderit nudum operiat eum. Si autem esurientem, sicientem, hospitem, infirmum, uel in carcere, cognouerit, in quantum poterit per opera pietatis et misericordie condescendat.

¹ tollere, MS.

presence of the convent. No letter ought to be signed with the seal of the convent, unless the convent be present and approve it.

The convent ought never to be excommunicated for contumacy or evil-doing ; though the Prelate and the four principal persons of the Church may occasionally, for good reason, be suspended.

Wherever the convent is assembled, whether sitting, standing, or walking—nothing improper should be done which may offend the eyes of the brethren ; for all respect is due to the convent.

The Chapter-Seal ought to be shewn to the Prior and the Sub-Prior before it is opened, in order that they may see that their seals are perfect ; but it is part of the duty of the Precentor to open and close the seal.

35. *Of the Almoner and his kindness.*

The Almoner ought to be kind, compassionate, and God-fearing. He ought also to be discreet, and careful in making his apportionments. He ought to endow with a more copious largess pilgrims, palmers, chaplains, beggars, lepers. Old men, and those who are decrepid, lame, and blind, or who are confined to their beds, he ought frequently to visit, and give them suitable relief. Those who in former days have been rich, and have come to poverty, and are perhaps ashamed to sit down among the rest, he will assemble separately, that he may distribute his bounty to them with greater privacy. He ought to submit with calmness to the loud-voiced importunity of the poor, and help all needy petitioners as far as he is able. If, however, he have not the wherewithal, he ought to answer them with words of patience and moderation ; he ought not to strike or hurt, or even abuse or upbraid anyone, always remembering that they are made in the image of God, and redeemed by the price of the blood of Christ. When, therefore, he sees anyone naked, let him clothe him ; when he hears of anyone being hungry, or thirsty, or a stranger, or sick, or in prison, let him as far as possible, comfort him with works of piety and pity.

Egrotantes ad perpetuam procuracionem sine licencia prelati non recipiet; susceptos autem sine ipsius prelati consilio non eiciet. Si quos fóris languentes nouerit, quod ei placuerit mittere, mittat. De infirmis pauperibus ad suum perpetuum per prelatum in domum elemosinarie susceptis debet elemosinarius esse sollicitus, ut eis prouideat, non tantum de cibis, potibus, et uestimentis, set eciam de bonis spiritualibus, ut de confessione et communione et anime salute frequenter debet commonere.

Clericos qui de elemosina pascuntur, et in elemosinaria commorantur, debet frequenter elemosinarius per se uel per alium de partibus suis opponere, et sub uirga tenere, ut melius adiscant, et diebus festiuis, quando non uadunt ad scholas, ut legant et cantent in ecclesia districte precipere, et ut sciant matutinas beate marie, et eciam ut sciant in pargameno scribere, non per plateas currere, nec pugnare, uel contendere, set litteras suas et uersus diferenciales cordetenus repetere. Alioquin debet eos tanquam inabiles amouere, et loco eorum bonos scholares substituere.

Cappellanos perpetuos in elemosinaria commorantes ut seruicium sibi iniunctum fideliter faciant, et ut honeste uiuant, debet considerare, et si aliquid inhonestum inter eos inuenerit, semel et iterum secrecius de emendacione sua commonere, incorrigibiles seu rebelles per consilium prelati castigare. Et sicut bonos honorare debet et amare, sic aliorum insolencias nullo modo debet tolerare¹.

Seruientes eciam habere debet fideles, qui in colligendis reliquiis et distribuendis nullam fraudem faciant, uidelicet lotricibus suis, sutoribus, et familiaribus suis occulte mittendo, sine eius licencia uel precepto.

¹ tollerare, MS.

He is not to receive those who are sick into continuous relief without leave from the Prelate; but those who have been so received are not to be turned out except by the advice of the Prelate himself. If he [the Almoner] should hear of any who are sick beyond the precincts, whatever it pleaseth him to send, he may send. He ought to be specially careful to provide for those sick poor, who, by leave of the Prelate, have been taken into the Almonry for regular relief, not merely in the matter of food, drink, and clothes, but also he ought frequently to admonish them respecting spiritual goods, as confession, communion, and the welfare of their souls.

Those clerks who live on charity, and are housed in the Almonry, should often be set to argue against each other by the Almoner, or some person connected with his office, and be kept under the rod, that they may learn better; and on feast days, when they do not go to school, he should strictly command them to read and sing in church, to commit to memory the Mattins of Blessed Mary, to learn to write on parchment, and to repeat by heart their letters, and their lines to explain the different meanings of words, instead of running about in the streets, or fighting, or disputing. Otherwise the Almoner ought to turn them out as unfit persons, and substitute well-conducted scholars in their room.

The Almoner ought to keep his eye on those permanent chaplains who live in the Almonry, to see that they faithfully discharge the duty assigned to them, and lead honourable lives; and should he become cognisant of any improper action on their part, he ought repeatedly to admonish them in secret, with a view to their amendment. He should chastise, after taking counsel with the Prelate, those who are incorrigible or rebellious, and, as he ought to honour and love the good, so ought he by no means to put up with the insolence of the bad.

Moreover the Almoner ought to have trustworthy servants who will in no wise cheat him in the collection and distribution of remnants—namely by covertly sending them to their laundresses, their shoemakers, and their friends, without his leave or order.

Ad elemosinariam debet frequenter exire pro breuitoribus, ne nimis diu teneantur, et pro personis miserabilibus quibus caritatem impendat, ne periclitentur.

Horis regularibus quantum potest interesse debet, et capitulo et collacioni, atque in claustro tempore silentii ordinem suum tenere cum disciplina regulari.

De hiis que pertinent ad elemosinarium. xxxvi.

Ad elemosinarium pertinent reliquie refectorii, Camere prioris, Infirmarie, et domus hospitem. Cotidie debet recipere panem integrum unum, et vnum¹ ferculum integrum coram presidente in refectorio pro anima fundatoris nostri, et ceruisiam que remanet de collacione. Ad ipsum pertinet ecclesia sancti iohannis Cantebrigie, et manerium de Toft, decime in Toft, decime in Bernham et redditus particulares in locis diuersis.

Breuitoribus secundum antiquam consuetudinem elemosinarius prouidebit, et ab eis recipiet breuia defunctorum, et ea in corda martilogii connectet. Rotulos quos breuitores portant accipiet, et precentori ad scribendum tradet. Si aliquis prelatus noster familiaris obierit, prelato debet ostendi, si forte gratiam specialem ei placuerit in rotulo intitulare. Elemosinarius rotulum restituet breuitori.

Ad elemosinarium eciam pertinet ad mandatum per totam quadragesimam pauperes introducere, aquam calidam, lintheum, bacinum parare, panem, ceruisiam, et allec tam de cellario quam de coquina, ad opus trium pauperum cotidie petere. In die cene ad numerum fratrum superstitum, et eodem anno defunctorum, nec non et infirmorum, pauperes post terciam in claustrum introducere, set lotis eorum pedibus

¹ vinum, MS.

The Almoner ought frequently to go forth to the Almonry on behalf of the letter-carriers, for fear they be detained too long; and on behalf of persons deserving of compassion on whom he has to bestow charity, for fear they run any risk [by waiting].

As far as it is possible the Almoner ought to be present at the Hours as directed by the Rule, at Chapter and at Collation, and take his proper place in the Cloister at the time of silence, together with the discipline as directed by the Rule.

36. *Of the things that pertain to the Almoner.*

To the Almoner pertain the remnants of the Frater, the Prior's chamber, the Farmery and the Guest-House. He ought to receive daily one whole loaf, and one whole dish before the President, in the Frater, for the soul of our Founder, and also the beer left over from Collation. There pertain to him also the Church of S. John in Cambridge, the manor of Toft, the tithes of Toft, the tithes of Bernham, and special rents in various places.

According to ancient usage the Almoner is to supervise the letter-carriers, and to receive from them briefs of the brethren who die, which he will hang together on the string of the martyrology. He is to take the rolls which the letter-carriers bring him, and hand them to the Precentor to be written out. If any Prelate who is our associate should die, the Prelate should be informed, in case it should be his pleasure to have some special favour to him entered on the roll. The Almoner is to restore the roll to the letter-carrier.

Further, it is part of the Almoner's duty throughout Lent to bring in poor men to the Maundy, to get ready warm water, a towel, and a bason, and to procure, on each day, for the use of three poor men, a loaf, beer, and salt-fish from the cellar and from the kitchen. On Maundy Thursday he is to bring into the Cloister after Terce a number of poor men equivalent to the number of brethren in the house, with those who have died within the year, and those who

manibusque receptor singulis canonicis singulos denarios ad opus pauperum ministrabit. Panem, ceruisiam, et allec, cellerarius et coquinarîus ad distribuendum pauperibus prouidebunt.

Duas particiones generales in anno, vnam die cene et aliam die animarum, elemosinarius debet prouidere, set partitionem que fieri debet die sancti Egidii ad prelatum pertinet ordinare et prouidere. Preterea particiones communes elemosinarius bis uel ter in ebdomoda facere consuevit de pisis et fabis, incipiens die Cinerum et continuans usque ad festum sancte margarete uirginis. Quinque eciam pauperes debent sustentari in domo elemosinarii, qui sunt pauperes prelati, et debent panem et ceruisiam de cellario, et ferculum de coquina cotidie percipere. Tres discos ad opus pauperum trium elemosinarius cotidie faciet inperpetuum, videlicet de releuo panis, carnis et piscium, et quandoque de remanenti pulmentorum. Ad colligendum reliquias debet elemosinarius habere sportas, scutellas, et uasa diuersa, ne incaute pulmenta cum cibis grossis misceantur. Caueat ne uasa sint fracta uel perforata, quia in huiusmodi possent liquida deperire.

Scire debet elemosinarius quod officium suum spirituale est, et ideo debet frequenter cogitare uerba que dominus dicturus est in iudicio; *Esuriui* etcetera; *Sitiui* etcetera; Et sequitur: *Quod uni ex minimis meis fecistis, michi fecistis, venite benedicti* etcetera. Iterum dicturus est dominus reprobis: *Quam diu non fecistis uni ex minimis meis, nec mihi fecistis. Ite maledicti* etcetera. Quapropter debet elemosinarius esse pauperibus benignus et beniuolus, quia in ipsis domino Jhesu Christo ministrat. Vnde, si fieri potest, sotularibus, pannis lineis et lancis et ceteris uite necessariis, raro uel nunquam carere debet, vt si forte ipse Christus in forma pauperis aliquando nudus uel mendicus ueniat, vacuus sine munere non recedat.

are sick; but, when their feet and hands have been washed, the Receiver shall serve out to each Canon a penny for the use of the poor men. The Cellarer and the Kitchener shall provide bread, beer, and salt-fish for distribution among them.

The Almoner ought to provide for two general distributions in the year, one on Maundy Thursday, and another on All Souls' Day; but the distribution which takes place on S. Giles' Day ought to be arranged and provided for by the Prelate. Moreover the Almoner has been in the habit of making twice or thrice in the week ordinary distributions of pease and beans, beginning on Ash Wednesday and continuing to the feast of S. Margaret, Virgin. Besides these, five poor men ought to be maintained in the Almoner's house, who are regarded as the poor men belonging to the Prelate, and they ought to receive every day bread and beer from the cellar, and a dish from the kitchen. The Almoner is to make up every day for ever three plates for the use of three poormen—namely of the remnants of bread, meat, and fish, and occasionally one of vegetables left over. For the collection of remnants the Almoner ought to keep baskets, porringers, and various vessels, lest through carelessness the vegetables should get mixed with heavy food. He is to take care that his vessels be neither broken nor cracked, for, when vessels are in this condition, liquids may get lost.

The Almoner should remember that his office is a spiritual one, and on this account he ought frequently to call to mind the words which the Lord will pronounce at the Judgment: *I was an hungered*, etc.; *I was athirst*, etc. Then follow these words: *Inasmuch as ye did it unto one of these little ones, ye did it unto Me, come, ye blessed*, etc. Again, the Lord will say to the wicked: *Inasmuch as ye did it not unto one of these little ones, ye did it not unto Me. Depart, ye cursed*, etc. Wherefore the Almoner ought to be gentle and kind to the poor, for in them he is ministering to the Lord Jesus Christ. On this account he ought never, or seldom, to be without a stock of socks, linen and woollen cloths, and other necessities of life; so that if by chance Christ Himself should at some time appear in the guise of a naked or a poor man, He need not go away empty without a gift. ✓

De officio cellerarii maioris. xxxvii.

Cellerarius debet esse uir sapiens, prudens, et prouidus. Omnia bona monasterii, tam in terris quam in ecclesiis, sub eius custodia erunt, exceptis bonis aliorum obedienciariorum.

Ad cellerarium pertinet omnia prouidere que ad cibum pertinent et potum, et combustibilia, tam ad pistrinum quam ad bracinum et coquinam. Omnes eciam cariaciones, tam per terram quam per aquam, domorum emendaciones, ferri, acerri, lignorum, aratrorum, et carectarum, et omnes empciones lardarum, stauri allecis, et piscis duri, et robarum et uinorum, et omnis prouidencia tocus monasterii, tam interius quam exterius, exceptis obedienciarorum officiis, ad cellerarium precipue pertinent. Vnde frequenter debet uisitare maneria et carucas, et faldas, et habere noticiam stauri, et subtiliter mores, actus, et sollicitudinem fratrum conuersorum inuestigare, et omnium seruiencium qui preponuntur maneriis custodiendis, ne uendant staurum, bladum, lanas, uel faciant donaciones, prodigalitates, commessaciones, uel quicquam nouum presumant facere, sine ipsius consilio et precepto. Facta eciam prepositi et messoris debet caute inquirere, si sint fideles et ydonei, solliciti circa commodum¹ dominorum suorum, vtrum accipiant munera uel frequentant tabernas, vel teneant famulos inutiles², ad laborandum minus fortes, rebelles seu murmurantes, et utrum agricole et ceteri famuli sint fideles, bene pecora sua custodientes, de nocte cum pecoribus commorantes, uel de nocte uagabundi, uel aliquando ociosi. De seruris eciam grangiarum et granarii, de trituratoribus et uentribus, de exitu grangie mensure cumulate uel rase, de prebenda et de semine, et quare plus uel minus uno anno quam in alio, de proficuo manerii, de proficuis curie, de incremento stauri, et de omnibus aliis ita prudenter agere debet, ut nichil

¹ commodum, MS.

² famulos *infideles* inutiles, MS., but *infideles* is underlined as though admitted to be an unnecessary insertion.

37. *Of the office of Chief Cellarer.*

The Cellarer ought to be wise, cautious, and thrifty. Everything that belongs to the monastery, whether lands or churches, with the exception of what belongs to the other officers, is to be in his custody.

It is part of the Cellarer's duty to attend to everything that has to do with food, drink, and firing, whether for the bakery, the brewhouse, or the kitchen. Moreover all carriage of goods, whether by land or water, repairs of houses, all purchases of iron, steel, wood, ploughs, and waggons, and all purchases of bacon, stores of salt and dried fish, gowns, wine; together with the entire care of the whole monastery, both inside and out, excepting the duties of the other officers, fall within the province of the Cellarer. On this account he ought frequently to visit the manors, the plough-lands, and the folds; to take cognisance of the stores; to keep a sharp look-out on the character, the acts, and the zeal of the lay brethren, and of all servants placed in charge of manors, lest they should sell stores, corn, wool, make presents, be addicted to squanderings and revellings, or presume to make any innovation without his advice and direction. Moreover he ought to make cautious inquiries into the actions of the overseer and the reaper, to ascertain if they be faithful, fit for their position, and careful to promote the interest of their masters; whether they take presents, or frequent taverns, or keep useless servants who are weak at their work, insolent, or rebellious, and whether their farm-labourers and their other servants are faithful, carefully watching over their flocks, and spending the night with them, or whether they wander abroad at night, or occasionally are idle. The Cellarer, moreover, in his care of the locks of the granges and the granary; of the men who thrash and the women who winnow; of the proceeds of the barn whether the measure be full or scanty; of allowance and seed, and why there is more or less in one year than in another; of the profits of the manors; of the profits of the court; of the increase in the stores; and in all other matters ought to act so prudently that none of the property of the

per furtum uel malam custodiam, seu negligenciam, de bonis monasterii aliquando depereat.

De negociis monasterii cellerarius cum prelato tractatum frequenter habere debet, eius consilium et uoluntatem querere, statum maneriorum et omnes casus emergentes eidem indicare. Nec sine ipsius assensu debet terras uendere, uel emere, ad firmam dimittere, uel mutare; fratres conuersos seu alios maneriorum custodes ipso inconsulto amouere. Pecuniam¹ ultra certam summam sibi a prelato concessam nulli debet accommodare, uel mutuo accipere, nec pro alterius debito fideiussorem se exhibere. Negociacionem nullo modo debet exercere ad carius uendendum causa lucri, nichil tanquam mercator debet emere. Set bona monasterii, tam in nutrimentis animalium quam uendendis bladis, usque ad tempus oportunum poterit prudenter reseruare, et in utilitatem ecclesie sine peccato conuertere.

Quando alicubi cellerarius exire debet, eodem die non reuersurus, uel cum alio commessurus, causam sui itineris debet prelato et quando reuersurus est indicare, uel presidenti, si prelatus fuerit absens, ut sciatur quando et ubi poterit inueniri, si nouum aliquid emergat. Quando Cellerarius domi reuertitur, uel ante prandium uel ad prandium, prelato debet presenciam suam ostendere, ante quam presumat alicubi comedere, et tunc secundum iussum prelati comedet ibi uel ibi. Prelatus quidem cellerario exterius laboranti solet de sibi apposis specialiter iubere reseruari. Nam cellerarius est in temporalibus quasi prelati dextera manus. Post prelatum in suo officio primam habet uocem, et omnes famuli eius debent obedire uoci tanquam ore loquentis prelati.

Et sciendum est quod cellerarius horis canonicis interesse debet quociens uacare poterit. In tempore autumpni diebus

¹ Pecuniam, MS.

monastery may at any time be wasted by theft, insufficient guardianship, or negligence.

The Cellarer ought frequently to discuss the affairs of the monastery with the Prelate, ask his advice and wishes, and draw his attention to the condition of the manors, and to all cases of emergency as they arise. Nor ought he, without his consent, to sell or buy any lands, to lease them or change their tenants, or to remove any lay brethren or other overseers of manors without having consulted him. He ought not to lend to anyone money entrusted to him by the Prelate beyond a certain sum, or to borrow any, or to allow himself to be set down as surety for another's debt. He ought on no account to enter into any transaction for sale at an advanced price with the view of making a profit; nor should he buy anything as a tradesman would; but he may be allowed, as a prudent man, to hold back the property of the monastery, both food for cattle and corn that is to be offered for sale, until a favourable opportunity presents itself, and then to dispose of it for the benefit of the Church, without sin.

When the Cellarer is obliged to take a journey, with the intention of not returning on the same day, or of staying with some other person, he ought to inform the Prelate, or the President if the Prelate be absent, of the cause of his journey and of the time of his return, that it may be known when and where he is to be found should any fresh emergency arise. When the Cellarer returns home, whether it be before dinner or at dinner, he ought to report himself to the Prelate before he presume to take food anywhere, and then he is to take food in one place or another at the Prelate's bidding. When the Cellarer is at work beyond the precincts of the house it is usual for the Prelate to give special orders that part of the food set before himself be reserved for him; for in matters temporal the Cellarer is as it were the Prelate's right hand. After the Prelate he has the first voice in his own office, and all his servants ought to obey him as though he spoke with the Prelate's lips.

It should be remembered that the Cellarer ought to be present at the canonical Hours whenever he can find leisure. On working-days in autumn his attendance at Hours and at

operalibus, nec ad horas nec ad matutinas, debet compelli, set eas debet priuatim dicere, et saltem cotidie, si fieri potest, missam uel plene audire uel celebrare. In tabula sicut alius frater ad septimanam suam tenendam ponitur, et ad omnia alia facienda secundum regulares obseruancias, set ad legendum in mensa, uel seruiendum, numquam scribi consuevit.

De officio subcellerarii. xxxviii.

Subcellerarium oportet esse benignum, uultum hyllarem habere, in responsis modestum, hospitibus facetum, et moribus ornatum, ita ut non solum mala non inferat, set ut aliorum mala equanimiter pati sciat. Et cum non est substantia que tribuatur, responsio mollis porrigatur, quia sermo mollis frangit iram. Siquis frater aliquid irrationabiliter postulat, non spernendo illum contristet, set rationabiliter cum humilitate male petenti deneget.

De pane fratrum et potu debet esse sollicitus, ut debito modo et cum diligencia magna fiant. Et ne pistorum seu aliorum seruientes ad molendinum, seu clibanum, in pane, ceruisia, farina¹, furfure, uel in braesio furtum faciant, uel in combustibili uastum faciant, seu extraneos suspectos in sua officia deducant uel occultent, ut in officinis suis² iaceant, et alibi sine licencia sua non pernoctent, nec de die ad spectacula uadant, ne forte ea que habent in custodia interim pereant.

Quando dolia noua ceruisia implentur sine custode non relinquuntur. In yeme stramen circa dolia ponatur, et, si necesse est, ignis accendatur. In estate fenestre cellarii claudantur, ne calor solis ad dolia ingrediatur. Ante quartum diem cellerarius non dabit conuentui nouam ceruisiam ad bibendum. Panem calidum dare poterit, set non sordidum, fractum, adustum, uel a muribus corrosum. Domum hospitum cellerarius uisitabit, ne sit ibi uastus uel defectus. In

¹ ferina, MS.

² sui, MS.

Mattins ought not to be insisted upon, but he ought to say them in private, and once at least on each day, if possible, to hear Mass in full, or to celebrate. He is entered on the table to keep his week, like any other brother, and to perform all other duties enjoined by the observances in accordance with the Rule; but it has never been usual that he should be entered for reading at table, or for serving.

38. *Of the office of Sub-Cellarer.*

It is desirable that the Sub-Cellarer should be obliging, of a cheerful countenance, temperate in his answers, courteous to strangers, and of polished manners, so that he may not only not speak harshly himself, but may know how to bear with equanimity the hard words of others, and when he has no substance to distribute, may hand out a gentle reply, for a soft answer turneth away wrath. Should a brother make an unreasonable request he is not to vex him by a contemptuous answer, but to refuse his improper demands by reasoning gently with him.

He ought to be careful over the bread and the drink of the brethren, so that they may be prepared as they ought to be, and with great promptitude; and further, to prevent the bakers, or the servants at the mill or the oven stealing bread, beer, flour, bran, or malt, or wasting fuel, or bringing strangers of doubtful character into their departments, and concealing them in order that they may lie in their workshops, or pass the night in some other place without his permission, or in daytime going abroad to gaze at sights, lest what they have in charge should meanwhile suffer damage.

When new barrels are filled with beer they are not to be left without some one to watch them. In winter straw is to be placed round the barrels, and, if need be, a fire is to be lighted. In summer the windows of the cellar are to be closed, to prevent the heat of the sun reaching the barrels. The Cellarer ought not to give new beer to the convent to drink until the fourth day. He may give them warm bread, but it must not be dirty, broken, or burnt, or gnawed by mice. The Cellarer is to visit the Guest-House, to see that there is

omnibus festis principalibus prime dignitatis cellerarius providebit conuentui per quatuor dies panem dominicum et ceruisiam afforciatam.

Cellerarius quando uadit ad prandium uel ad dormiendum clauces cellarii ipsemet secum ferat, uel in tuto loco reponat. Horis regularibus interesse debet, et sicut alius frater ad omnes regulares obseruancias in tabula scribi et recitari.

De coquinario. xxxix.

Coquinarius scire debet quid et quantum per singulos dies conuentui dare oportet, secundum assisas antiquas. De quibus assisis nichil potest subtrahere, uel minuere, sine eorum uoluntate. Guttosis et infirmis qui communia comedere non possunt excambia debet prouidere. Virum eciam prudentem et fidelem qui cibaria sciat emere secundum diuersa anni tempora, et prouidencias sapienter facere, et prouisa solerter distribuere, vastum et superfluitatem pro loco et tempore deuitare, et, cum necesse fuerit, expensas minuere uel augere, de consilio prelati uel maioris cellerarii ad auxilium debet habere. Et cotidie quid et quantum expenderit fideliter scribere, et totam septimanam assummare. Ita quod in fine mensis, uel quandocumque placuerit prelato, de expensis et receptis possit in promptu rationem reddere, et quare una ebdomoda in expensis excedit aliam rationabiliter demonstrare.

Extraneos ab ingressu coquine coquinarius debet excludere; vasa coquine debent cotidie mundari, lauari, et in locis oportunis reponi. Nec sine eius licencia alicubi debent asportari. Numerum ferculorum debet coquinarius scire, et coco liberare, et quantum remanet post prandium debet cocus usque ad aduentum coquinarii custodire, et de numero sibi tradito ferculorum cotidie compotum reddere. Et si aliquid desit utrum per furtum uel alio modo huiusmodi defectus con-

neither waste nor deficiency there. On all principal feasts of first dignity the Cellarer is to provide the convent, for four days, with bread of superior quality, and beer of extra strength.

When the Cellarer goes to dinner or to sleep he is to take the keys of the cellar with him, or to lay them by in a safe place. He ought to be present at the Hours as directed by the Rule; and be entered on the table for all observances directed by the Rule, and have his name read out, like any other brother.

39. *Of the Kitchener.*

The Kitchener ought to know what food and how much should be set before the convent on each day according to ancient allowances. From these allowances he cannot subtract anything, nor can he diminish them, without the consent of the convent. For gouty persons, and the sick who cannot eat their commons, he ought to provide an alternative. Moreover he ought to have to help him, by consent of the Prelate or the Chief Cellarer, a careful and trustworthy man, who knows how to buy food according to the different seasons of the year, to lay in a store of provisions with judgment, and to make an intelligent distribution of them, to avoid waste and superfluity as place and circumstance demand, and, when necessary, to diminish or augment expenses. Besides, he should keep an accurate daily account of what he has expended, and the amount of it, and sum up the cost of the whole week, so that at the end of the month, or whenever the Prelate chooses, he may be able to render an account of his expenses and receipts on demand; and to give a reasonable explanation why one week exceeds another in cost.

The Kitchener ought to exclude strangers from entering the kitchen. The kitchen-utensils ought to be cleaned every day, washed, put aside in convenient places, and never taken away without his leave. The Kitchener ought to know the number of the dishes, and give them out to the cook, and the cook ought to keep what is left after dinner until the Kitchener comes in, and render each day an account of the dishes handed to him. Should anything be missing—whether such defect

tingat, non negligenter set sollicite debet coquinarius inuestigare.

Caveat coquinarius ne in uasis fractis uel immundis cibaria mittantur conuentui, et ne subtus sint imunda, unde mensalia possint maculari. Caveat eciam ne aliquo tempore dentur conuentui cibaria minus bene cocta, putrida, uel nimis diu reseruata. Caveat eciam ne nimius clamor uel strepitus sit in coquina quamdiu conuentus sit in refectorio.

Candelam albam in yeme secundum antiquam consuetudinem et crassetis cepum per totum annum debet coquinarius prouidere, et sine murmure in hiis et in omnibus aliis officium suum tangentibus, sapienter et sine murmure fratribus suis deseruire.

Vt autem custos ordinis, tam in yeme quam in estate, post seruicium in ecclesia completum, sine mora possit cymbalum percutere, debent coci cibaria mature preparare, et conuentus refectorium statim intrare, ne ex dilacione contingat fratres murmurare. Vnde coquinarius debet cocos premunire, quando seruicium in choro debet protrahi in longum uel abreuiari, ut sciant quando in preparandis debeant festinare, uel tardare.

Coquinarius debet horis canonicis, collacioni, et completorio interesse; ad sextam tamen uel nonam quando immediate cantantur ante prandium, uenire non artatur nisi sit ebdomodarius.

De granatorio et receptoribus. xl.

Ad manus granarii¹ et receptorum omnia bona monasterii, tam in bladis quam in pecunia, proueniunt, exceptis obedienciariis seperatis. De granario quicquid ad panem et ceruisiam, semen uel prebendam pertinet, exire debet. De thesaurario per manus receptorum quicquid ad pecuniam pertinet, liberari oportet. Vnde nec subcellerarius, nec coqui-

¹ sic MS.

occur by theft or in any other way—the Kitchener ought to investigate the matter—not carelessly, but with painstaking.

The Kitchener ought to be careful that food is not served to the convent in vessels that are broken or dirty, and that they are not dirty on the under side, so as to stain the table-cloths. Further, he is to be careful that no food is at any time set before the convent imperfectly cooked, or putrid, or stale; and further, that no excessive noise or clattering take place in the kitchen so long as the convent is in the Frater.

According to ancient usage the Kitchener ought to provide white candles in winter, and tallow for the cressets through the whole year; and in this and in all other matters pertaining to his office, he should serve his brethren in a wise and cheerful spirit.

The cooks ought to get the food ready in good time, that the Warden of the Order, both in winter and summer, may be able to sound the bell as soon as service in church is over, and the convent to go straight into the Frater, lest, should delay occur, brethren may chance to grumble. On this account the Kitchener ought to give notice to the cooks when service in the quire will be protracted or shortened, that they may know when they should be expeditious in getting dinner ready, and when they should keep it back.

The Kitchener ought to be present at the canonical Hours, Collation, and Compline. He is not, however, compelled to be present at Sext, or at None when sung immediately before dinner, unless he be priest for the week.

40. *Of the Grainger, and of the Receivers.*

All the property of the monastery, both in corn and in money, except what concerns separate officers, passes through the hands of the Grainger, and the Receivers. Whatever belongs to bread and beer, to seed or allowance, ought to come out of the granary; whatever belongs to money ought to be handed out of the treasury by the hands of the Receivers. On this account neither the Sub-Cellarer nor the Kitchener,

narius, liberi seruiantes, vel mercenarii, comode possunt sua officia complere, nisi prius ex granatorii uel receptorum proueniat competenti et prouida liberacione. In hiis igitur magna debet esse unitas, magna concordia, et magna caritas, vnde frequenter oportet ipsos de statu domus tractare, sibi inuicem consilia dare, alter alterum patienter audire, prelatum in arduis et dubiis consulere. Cellerarium maiorem de bladis domi carriandis uel extra querendis, de redditibus et denariis leuandis, de stauro domi mittendo, de lardario prouidendo, de debitis et stipendiis et omnibus aliis que communi utilitati pertinent sedulo pertractare, et in factis suis secundum deum et utilitatem ecclesie concordare. Si uero sic sibi inuicem concordent, dubium non est quin bona monasterii multiplicabuntur et habundabunt, et fratres in conuentu deo atque ecclesie deuocius ministrabunt, et murmuraciones cessabunt. Nullus enim tunc facere furtum poterit, quin detegatur. Nullus infidelis uel ociosus, quin amoueatur. Nullus muros uel sepes de nocte transire, quin tanquam suspectus ciciatur. Nullus uastum faciens, quin castigetur. Et sic demum tota massa expurgabitur a ueteri fermento, id est tota familia mundabitur ab inueterato furto, et uasto consueto. Tunc quidem fideles in singulis officiis fideliter ministrabunt, et in azimis sinceritatis et ueritatis. Omnia bona dei seruis habundabunt, et tunc implebitur prophete scriptura: *Promptuaria eorum plena, ex hoc in illud eructancia.*

Granatarius in suo officio debet omnia que proueniunt de maneriis, in talliis ponere, et singulas tallias scribere, vt, cum fuerit requisitus, sciat respondere prelato et maiori cellerario, quid et quantum expenderit. Hoc idem facere debent receptores per tallias et rotulos, et cum placuerit prelato coram conuentu compotum reddere finalem.

nor the freemen, nor the servants at wages, can conveniently discharge their duties, unless their departments are previously supplied by adequate and punctual disbursements of the Grainger and the Receivers. Between them, therefore, there ought to be complete unity, concord, and good feeling. Hence they ought frequently to confer together on the condition of the house, to advise each other, to listen to each other patiently, to consult the Prelate on occasions of difficulty and doubt, to discuss with the principal Cellarer on carrying the home corn or on purchasing corn from a distance, on the reduction of rent or money due, on the conveyance of the home stores, on the stocking of the larder, on debts, and wages, and all other matters pertaining to the common weal, and to agree together in their course of action for God and the welfare of the Church. If, by these means, they be on good terms with each other, it is manifest that the goods of the monastery will be multiplied and become abundant, the brethren in convent will serve God and the Church with greater devotion, and murmurings will cease. No one will then be able to commit a theft without discovery; no one to be faithless or indolent without being expelled; no one to break through walls or hedges at night without being cast out as a suspected person; no one to be wasteful without being punished. So at length the whole lump will be purged of the old leaven, that is, the whole family will be made clean from theft that has grown inveterate, and waste that has become a matter of custom. Then will all minister faithfully, and in the unleavened bread of sincerity and truth, faithful servants in their several offices, all good things will abound for the servants of God, and then will be fulfilled the writing of the prophet: *Their garners shall be full and plenteous with all manner of store.*

The Grainger ought, in discharge of his office, to set down on tallies all the profits of the manors, and to write out tallies of each, in order that, when required, he may be able to tell the Prelate and the Chief Cellarer the particulars and the totals of his expenditure. The Receivers ought to do the same by help of tallies and rolls, and, when the Prelate chooses, lay a final account before the convent.

De hospitario. xli.

Quia oportet hospitarium cum hospitibus diuerse conditionis et sexus frequenter habere colloquium, decet ipsum non tantum habere eloquenciam, verum eciam morum eleganciam [et] commendabilem nutrituram, vnde in incessu, statu, et in omnibus motibus suis, nichil facere debet uel loqui, nisi quod religionis pretendat honestatem. Et si desit substantia que tribuatur, uultum tamen hyllarem, et dulcem proferat sermonem, quia uerbum dulce multiplicat amicos.

Pro hospitum diuersitate, cellarium et coquinam debet hospitarius intrare, et que sunt necessaria postulare, nec debent ei que rationabiliter petit denegari. Ex hospitum hyllari suscepcone accrescit honor monasterii, multiplicantur amici, hebetantur inimici, deus honoratur, caritas augetur, et in celis merces copiosa promittitur.

Ad officium hospitarii pertinet ut omnis mundicia et omnis honestas in officio suo inueniantur, uidelicet ut habeat mappas mundas et manutergia munda; cyphos integros et colecularia argentea; culcitra, chalones, et lintheamina non tantum munda, set eciam integra; auricularia honesta, et ad cooperiendum lectos coopertoria ampla, longa, et intrancium oculis placencia; lauorium honestum de metallo, peluim subtus et interius mundum; candelam in yeme et candelabra; ignem sine fumo, et scrinia; sal mundum in salsariis bene tersis; cibaria in scutellis bene lotis et integris; domum undique a telis aranearum et sordibus mundatam, et sub pedibus straminatam; fenum in cloaca, et sedilia cooperta; stramen sufficiens in lectis; claues et seras ad hostia, et bonas seruras interius ad ipsa dum dormiunt firmanda. Et sicut in hiis et omnibus aliis officium suum tangentibus diligere debet honestatem et mundiciam, sic cauere debet uastum, furtum, et prodigalitem.

41. *Of the Hosteller.*

As it is proper for the Hosteller to hold frequent converse with guests of different sex and condition, it becomes him to have not merely facility of expression, but also elegant manners and a respectable bringing-up. By the help of these endowments, in walking, in standing, and in all his movements, he ought neither to do nor to say anything but what sets monastic life in a creditable light; and, if he have no substance to bestow, he may at any rate exhibit a cheerful countenance, and agreeable conversation; for friends are multiplied by agreeable words.

Having regard to the variety of guests to be entertained, the Hosteller ought to enter the cellar and the kitchen, and ask for what is required, nor ought his requests, if reasonable, to be refused. By shewing cheerful hospitality to guests the reputation of the monastery is increased, friendships are multiplied, animosities are blunted, God is honoured, charity is increased, and a plenteous reward in heaven is promised.

It is part of the Hosteller's duty to be careful that perfect cleanliness and propriety should be found in his department, namely, to keep clean cloths and clean towels; cups without flaws; spoons of silver; mattresses, blankets, sheets not merely clean but untorn; proper pillows; quilts to cover the beds of full width and length and pleasing to the eyes of those who enter the room; a proper laver of metal; a bason clean both inside and out; in winter a candle and candlesticks; fire that does not smoke; writing-materials; clean salt in salt-cellars that have been well scrubbed; food served in porringers that have been well washed and are unbroken; the whole Guest-House kept clear of spiders-webs and dirt, and strewn with rushes underfoot; a supply of hay in the necessary-house, and the seats covered; a sufficient quantity of straw in the beds; keys and locks to the doors, and good bolts on the inside, so as to keep the doors securely closed while the guests are asleep. Further, as in these and all other matters pertaining to his office he ought to love propriety and cleanliness, so ought he to avoid waste, theft, and extravagance.

Seruientem fidelem, sobrium, et facetum debet hospitarius habere, qui cubitum non eat quousque hospites accumbere sciat, tum propter candelas extinguendas, tum propter ignem negligenter dimissum, et alios casus fortuitos. In recessu hospitum summo mane presens esse debet, ne forte per negligenciam, gladium, cultellum, uel aliud huiusmodi retro se obliuiscantur; et ne aliqua de rebus officii sui forte surripiantur. Postea debet lintheamina et uestes complicare, et omnia uasa que nocte precedente ibi dimiserat adunare, et tuto loco reponere; stramenta lectorum erigere et componere; quarellas et cathedras, trestellos et mensas loco competenti ponere; cineres de camino et si aliqua sint inmundicie omnino tollere; peractisque omnibus hostia claudere, et in aduentu hospitarii, ne forte aliqua desint, omnia eidem per numerum demonstrare.

De officio Camerarii. xlii.

Ad camerarium precipue pertinet aquam calidam prouidere ad rasturam conuentus, et saponem capitibus fratrum ablundis. Ad balnea fratrum, si petatur, saponem prouidebit.

Mulierem lotricem bone opinionis et bone fame, ad abluendum uestimenta conuentus camerarius debet prouidere, que sciat omnes pannos lineos fratrum scilicet superpellicia, rochetas, lintheamina, camisas et femoralia, debito more consuere et lauare. In estate de quindena in quindenam, in yeme uero de tribus septimanis in tres septimanas debent panni linei lauari, quos camerarius per tall[ias] lotrici liberabit et per tall[ias] recipiet. Si aliqui autem desint per lotricis negligenciam ipsa de mercede sua satisfaciet.

Seruientem eciam ydoneum et fidelem, sobrium et modestum et secretum, non loquacem, ebriosum, uel mendacem, debet camerarius prouidere, qui sciat uestimenta fratrum lanca et linea competenti modo formare, que nec nitida

The Hosteller ought to have a faithful, sober, and courteous servant, who is not to go to bed so long as he knows that the guests are at table, in order that he may put out the candles, see that the fire has not been left unprotected, and guard against other accidents. When the guests leave he ought to be present at very early morning, lest, through an oversight, they should forget and leave behind them a sword, a knife, or some other article of that sort, and lest some of the property belonging to his office should accidentally be taken away. When they are gone he ought to fold up the sheets and coverlets; get together, and store up in a safe place, all the vessels he had put out overnight; throw up and lay smooth the bed-gear; arrange in a suitable place the cushions and the chairs, the trestles and the tables; clear away the ashes from the hearth and, if there be dirt anywhere, remove it completely. When he has finished, he should close the doors, and when the Hosteller comes in, he should go through the whole inventory with him, lest anything should be missing.

42. *Of the office of Chamberlain.*

It is the chief duty of the Chamberlain to provide warm water for the shaving of the convent, and soap for washing their heads. He is to provide soap for the baths of the brethren, if it be asked for.

The Chamberlain ought to provide a laundress of good character and good reputation to wash the garments of the convent. She must be able properly to mend and wash all the linen of the brethren, namely, surplices, rochets, sheets, shirts, and drawers. The linen ought to be washed once a fortnight in summer, and once in three weeks in winter. The Chamberlain is both to give it out to the laundress, and receive it back again, with tallies. If any articles are missing through the carelessness of the laundress she is herself to make them good out of her wages.

Moreover, the Chamberlain ought to provide a servant, who shall be fit for his place, trustworthy, sober, unassuming, secret, not talkative, drunken, or lying. He is to know how to shape in due form brethren's woollen and linen garments,

nimum, nec abiecta plurimum erunt. Hec debet serviens de sartino formare, ut nec sint nimis longa uel curta, inequaliter dependencia, uel distorta, seu alio modo inordinate uel notabiliter composita, set secundum cuiuslibet fratris staturam, honeste et ordinate ipsi persone conueniencia.

Serviens de sartino ad interiora secreta monasterii frequenter ratione officii debet euocari, ubi secreta fratrum non tantum audire set etiam uidere poterit. Quapropter, ut supradictum est, debet esse morigeratus et secretus. Nec debet talis de facili amoueri, nec faciliter in principio ad huiusmodi seruicium recipi.

Quid et quantum singuli percipere debeant per annum ad uestimentum camerarius debet scire, et temporibus statutis liberare: videlicet contra festum pasche, cuilibet unum superpelliceum de septem ulnis sibi competens; item unum lintheamen sex ulnarum, et tria paria pannorum lineorum quorum quodlibet erit de quinque ulnis¹; item unum par estialium de aluto que ascendere debent ultra genua, et unum par pedulorum de corio, et unum par caligarum de sargio uel canubio, ad uoluntatem recipientis, et unam capam de frisione sine furrura. Ad festum uero sancti Michaelis uel potius ante, prouidebit unicuique canonico unam tunicam nouam de blanketto, uel unam pelliceam de pellibus agninis, secundum quod ipse canonicus eligere uoluerit. Item unum par botarum de aluto feltrarum, et unum par caligarum de blanketto, et duo paria pedulorum similiter de blanketto, item unam pellem nigram agninam ad emendendam furruram capucii cape sue. Et sciendum est quod prelatus solus tantum habere debet de uestura quantum duo canonici percipiunt. Omnes etiam canonici quando percipiunt noua, debent camerario restituere uetera; prelatus tamen ad hanc legem non artatur. Pannos etiam ueteres per licenciam prelati uel camerarii poterunt canonici pauperibus largiri. Nouiciis in primo anno camerarius uesturam non dabit. In secundo anno dabit uesturam nouiciis sicut aliis canonicis, set uetera non recipiet usque in tertium annum. Si canonici uestimentis supradictis non

¹ unis, MS.

which are to be neither too sumptuous nor too sordid. These the servant of the Tailery is to shape in such a way that they be not too long, too short, hanging down unevenly, badly cut, or in any other way arranged contrary to usage or so as to attract attention, but, having regard to the stature of each brother, such as fit him properly and according to usage.

The servant of the Tailery ought frequently, in virtue of his office, to be summoned into the interior privacy of the monastery, where he will have the opportunity not merely of hearing, but of seeing, brethren's secrets. On this account he ought to be, as aforesaid, obliging and secret. Such a man ought not to be lightly discharged, nor lightly engaged for such service in the first instance.

The Chamberlain ought to know what and how much each brother ought to receive in the year for his clothing, and to deliver it to him at the appointed times : namely, against Easter to each one a surplice suitable for his use, containing seven ells of stuff; also one sheet of six ells, and three pair of linen breeches, each of which is to be of five ells. Also one pair of summer hose of soft leather, which ought to rise above the knees, and one pair of shoes of leather, and one pair of gaiters of serge or canvas, according to the wish of the receiver, and one cope of frieze without fur. At the feast of S. Michael, however, or rather before it, he will supply to each Canon one new tunic of woollen, or one cassock of lambskin, at the option of the Canon ; also a pair of boots of felt, and a pair of gaiters of woollen, and two pair of shoes similarly of woollen ; also a black lambskin to mend the fur of the hood of his cope. It must be remembered that the Prelate alone ought to have as much in the way of clothing as two Canons receive. Further, all the Canons, when they receive new clothing, ought to restore the old to the Chamberlain ; but the Prelate is not bound to this rule. Moreover, by leave of the Prelate or the Chamberlain, the Canons may give their old linen to the poor. To novices in their first year the Chamberlain is not to present clothing. In their second year he is to present it to the novices in the same way as to the other Canons ; but he is not to receive the old from them until their third year. If the Canons are not much in want

multum indigeant, set forte aliis, ut forte culcitra, coopertorio, pallio, capa pluuiali, uel chalone, seu huiusmodi, camerarius debet ea prouidere, et ea usque ad summam unius marce per annum emere et acquietare. Nullus canonicus cum capa deformiter scissa, uel superpelliceo seu calciamentis scissis, uel habitu sordido, incomposito, uel alterius coloris quam obseruancia regularis exposcit, in conuentu permanere permittatur.

Camerarius horis regularibus interesse debet, et collacioni et completorio, et ad omnes regulares obseruancias in tabula scribi. Compotum eciam reddet de receptis et expensis, quocienscumque prelato placuerit. Ad nundinas siue quocumque ire necesse habuerit, extra scepta monasterii, nullo modo exhibit sine licencia prelati. Ad mandatum in die cene aquam calidam prouidebit, et una cum sacrista, deposita capa, in superpelliceo cum capucio albo, capitulum intrabit, et prelato uel eius uicario in pedibus fratrum et manibus abluendis, et in refectorio ad propinandum large omnibus sollicite ministrabit.

De minutis. xliii.

Qui minuendi sunt debent in capitulo a presidente licenciam petere, et hoc capitulo terminato, accepta licencia minuendi, post euangelium magne misse de choro egredientur, et in loco consueto infra infirmariam minuentur. Duo uel tres siue quatuor simul minui consueuerunt; set non plures, ne defectus sit in conuentu. Post septem septimanas licencia minuendi non denegetur, nisi ex causa rationabili. Et tunc debent minuti per tres dies in infirmaria comedere. Ad matutinas uel ad ceteras horas interim in chorum non debent intrare, nisi in casibus, scilicet ad processiones, et propter

of the above-mentioned articles of clothing, but of others, as for instance a mattress, a quilt, a coverlet, a cloak, a blanket, or something similar, the Chamberlain ought to provide them, and to purchase them as far as the sum of one mark in the year, and pay for them. No Canon is to be allowed to remain in convent with a cloak improperly cut, or with a surplice or shoes that have holes in them, or with his dress dirty, untidy, or of a colour other than that which the observances in accordance with the Rule demand.

The Chamberlain ought to take part in the Hours directed by the Rule, and Collation and Compline, and to have his name inscribed in the table for all observances in accordance with the Rule. Moreover he is to furnish an account of receipts and expenses, as often as the Prelate chooses. He is on no account to go to fairs, or to any other place whatsoever beyond the precincts of the monastery, which he may have occasion to visit, without the Prelate's leave. At the Maundy on Maundy Thursday he is to provide warm water; and then, without his cope, in a surplice, with a white hood, he is to enter the Chapter-House accompanied by the Sacrist. There he is to give active assistance to the Prelate or his deputy in washing the feet and hands of the brethren; and in the Frater in distributing bountifully to all.

43. *Of brethren who have been bled.*

Those who intend to be bled ought to ask leave of the President in Chapter, and, when this Chapter is over, having received a bleeding-license, they are to leave the Quire after the gospel at High Mass, and to be bled at the usual place in the Farmery. Two or three or four have usually been bled at the same time, but not a larger number, for fear that too few should be left in convent. After an interval of seven weeks permission to be bled is not to be refused, except for a reasonable cause. Those who have been bled ought to take their meals for three days in the Farmery. During this interval they ought not to enter the Quire for Mattins or the other Hours, except on special occasions, such as processions, the

corpus presens, ad commendacionem in anniuersariis priorum, et huiusmodi.

Durante tempore minucionis, scilicet per tres dies, debet infirmarius cotidie prouidere eis vnam petanciam bonam, et sue minucioni congruam, et, statutis temporibus, ignem et candelam. Mappam mundam et manutergia, cyphos et coclearia, et omnia uasa que erunt eis necessaria, et quicquid potest eis impendere solacii debet et beneuolencie. Debent enim minuti eo tempore esse in gaudio et iocunditate, in solacio et hillaritate; nec debet alter alterum uerbis pungitiuis uel contumeliosis aliquo modo molestare. Ideoque debent omnes a uerbis scurilibus et detractoriis se sobrie cohibere; et eciam a ludis talorum et scaccorum, et aliis ludis qui¹ religiosis non conueniunt, quia procul dubio ipsum deum offendunt, et frequenter inter ipsos ludentes mouent lites et contenciones. Nullus igitur debet quicquam facere uel dicere quod minutorum solacium uel quietem possit impedire. Si autem uideatur minutis bonum ad deambulandum per uineas uel ortum ad ceteras officinas infra clausum, a custode ordinis licenciam petant. Si autem exterius ad capiendum aerem ire uoluerint, ab ipso prelato, si domi sit, licenciam petere debent.

Qui autem de mense in mensem necesse habent sanguinem minuere uel frequencius, ita quod septem ebdomodas expectare non possunt sine periculo, a custode ordinis uel in capitulo, uel extra capitulum, debent petere licenciam minuendi secrecius. Set sic minuti non debent in infirmaria comedere, nec a choro se abstrahere, nisi super hiis licenciam accipiant specialem.

Quando propria hystoria debet cantari, et in uigilia duplicis festi et supra, licencia minuendi concedi non debet, et si aliquando licencia graciosè concedatur, in chorum debent intrare, non obstante minucione.

Primo die minucionis debet seruiens infirmarie statim

¹ que, MS.

presence of a corpse, or at commendation on the anniversaries of Priors, and the like.

Whilst the period of bleeding lasts, namely for three days, the Master of the Farmery ought daily to provide them with one good pittance, suitable to their condition, and, at fixed times, with fire and a candle. Further, he is to provide a clean napkin and towels, goblets and spoons, and all utensils that they will require; and he ought to bestow upon them all the comfort and kindness in his power, for those who have been bled ought, during that period, to lead a life of joy and freedom from care, in comfort and happiness. Nor ought they in any way to annoy each other with sarcastic or abusive language. On this account they ought all to be careful to abstain from jeers and evil-speaking, and also from games of dice and chess, and other games unsuitable to those who lead a religious life, because, beyond all doubt, they are offensive to God, and frequently give occasion to strife and contention among those who play at them. No one therefore ought to do or say anything that can interfere with the comfort or the repose of those who have been bled. If, however, they take a fancy to walk through the vineyard or the garden to the other offices within the precincts, they are to ask leave from the Warden of the Order; but, if they wish to go outside to take the air, they ought to ask leave of the Prelate himself, should he be at home.

Those who find it necessary to lose blood every month, or oftener, so that they cannot wait for seven weeks without danger, ought to ask leave of the Warden of the Order either in Chapter or out of Chapter, to be bled in a more private fashion; but those who have been so bled ought not to take their meals in the Farmery, nor to absent themselves from the Quire, unless by special leave.

Permission for bleeding ought not to be granted when a special *Hystoria* should be sung, or on the vigil of a double festival and more; and if sometimes leave be granted as a special favour, those who have been bled ought to enter the Quire notwithstanding their bleeding.

On the first day of bleeding the servant of the Farmery ought at once to get ready for those who have been bled sage

salgiam et petrosillum in aqua lotum cum sale, et, si tempus patitur, oua sorbilia minutis preparare. Secundo die non debent minuti missas celebrare, ne forte contingat brachium cum uena ledere. Tercio die debent capitulum intrare, et prostrati ueniam petere, et, ad solacium suum continuandum, toto illo die in infirmaria remanere; set ad cubandum cum conuentu in dormitorium debent festinare.

Qui uentusari necesse habent uel garsari, que minuciones post prandium fieri consueuerunt, accepta secrecius licencia a custode ordinis, per consilium Infirmarii in loco apto et secreto minui debent; set propter huiusmodi minucionem in infirmaria non remanebunt, nec ab horis regularibus se absentabunt, nisi prius accepta super hoc speciali licencia, quam non negabit custos ordinis nisi obsistat ius rationis.

De infirmario. xliiii.

Regula dicit: *Egrotancium cura uni alicui debet iniungi, ut ipse de cellario petat quod cuique opus esse prospexerit.*¹ Infirmarius igitur qui curam habere debet infirmorum, vir mitis dulcis esse debet, et benignus, qui sciat infirmis compati, et eorum necessitatibus pio affectu uelit condescendere. Raro uel numquam esse debet quin in suo receptaculo habeat radicem zinziberis, cynamomum, pyoniam, et cetera huiusmodi, in promptu, unde possit infirmis subita passione percussis celeriter subuenire.

Debet etiam infirmarius habere unum seruientem ydoneum, qui in infirmaria assidue commoretur, et infirmis diligenter et sollicite in omni mansuetudine ministret, et eorum cibaria mature preparet, eorum urinas medico ostendat, et qualiter se habere debent in cibis et potibus diligenter attendat. Seruiens iste debet esse fidelis et secretus, non nugigerulus, ebriosus,

¹ perspexerit, MS.

and parsley washed in water with salt in it, and, if time permit, soft eggs. On the second day those who have been bled ought not to celebrate Mass, for fear they should chance to hurt the arm in which the vein has been opened. On the third day they ought to enter the Chapter-House, and ask for pardon with their faces on the ground, and during the whole of that day stay in the Farmery for the continuance of their repose, but they ought to hasten into the Dorter to sleep there with the rest of the community.

Those who find it necessary to be cupped or scarified, bleedings which have usually taken place after dinner, on receiving leave privately from the Warden of the Order, ought, with the advice of the Master of the Farmery, to be bled in some suitable and private place; but they need not stay in the Farmery on account of a bleeding of this description, nor absent themselves from the Hours directed by the Rule, unless they have first obtained special leave to do so—leave which the Warden of the Order will not refuse unless reason be opposed to it.

44. *Of the Master of the Farmery.*

The Rule says: "*The care of the sick ought to be entrusted to some one person, in order that he may get from the cellar anything of which he foresees the necessity.*" The Master of the Farmery then, who ought to have the care of the sick, ought to be gentle, goodtempered, kind, compassionate to the sick, and willing to gratify their needs with affectionate sympathy. It should rarely or never happen that he has not ginger, cinnamon, peony, and the like, ready in his cupboard, so as to be able to render prompt assistance to the sick if stricken by a sudden malady.

Further, the Master of the Farmery ought to have a servant, fit for his place, who is to stay continuously in the Farmery, and wait upon the sick with diligence and care in all gentleness. He is to get their food ready at the proper time, shew their water to the physician, and take careful note of how they ought to diet themselves. This servant ought to be trustworthy and secret, not a trifler, a drunkard, or quarrel-

seu litigiosus. In dormitorium, quociens opus fuerit, intrare sine ducatu poterit, et non tantum infirmis, set etiam sanis in infirmaria ministrabit, et eorum ideo secreta frequenter audiet et uidebit. Abhominaciones infirmorum, tam in uomitu quam in ceteris immundiciis, equo animo tolerabit, et mortuos usque ad sepulturam per prouidenciam infirmarii in omnibus cum summa diligencia preparabit.

Missam etiam cotidie per seipsum uel per alium debet infirmarius infirmis celebrare, si aliquo modo possint capellam intrare; sin autem, debet eis, accepta stola et missali, coram lectis eorum memorias de die, et de sancto spiritu, et de domina, reuerenter facere, et horas canonicas, si per se ipsos non possunt, debet eis decantare, et frequenter eis uerba consolacionis, paciencie, et spei que in deo est, in spiritu lenitatis recitare; uitas sanctorum ad eorum solacium legere; omnes rumores malos ab ipsis celare; pausantes nullo modo excitare.

Nullus secularis sine licencia presidentis et uoluntate infirmantis ibi debet intrare, femine numquam. Medici autem intrare possunt, et per licenciam cum infirmis comedere.

Infirmarius autem debet frequenter statum eorum considerare, et siquid uelint bono zelo ab ipsis querere, et quicquid potest solacii et beniuolencie eis impendere. Et secundum temporis qualitatem, ignem in camino, candelam, crassetum, et lampadem de nocte ardentem, et omnia que pertinent ad necessitatem, utilitatem, et honestatem, cum fraterna compassione prouidere.

De tribus generibus infirmorum. xlv.

Aliquando fratres ex tedio claustris, uel continuacione silencii; aliquando ex lassitudine chori, uel prorogacione ieiunii; aliquando propter defectum sompni, uel exercitium

some. He shall have the right of entering the Dorter, unaccompanied, whenever it is necessary, and in the Farmery he will have to wait not only on the sick, but on those who are in good health, and therefore will frequently see and hear their secrets. He must endure without complaint the foulness of sick persons, whether in vomiting or in other matters; and when they die he must do everything to get their bodies ready for burial, as directed by the Master of the Farmery, with all diligence.

The Master of the Farmery ought to have Mass celebrated daily for the sick either by himself or some other person, should they in any wise be able to come into the Chapel; but, if not, he ought to take his stole and missal, and reverently, at their bedsides, make the memorials of the day, of the Holy Spirit, and of Our Lady; and, if they cannot sing the canonical Hours for themselves, he ought to sing them for them, and frequently, in the spirit of gentleness, repeat to them words of consolation, of patience, and of hope in God; read to them, for their consolation, the lives of Saints; conceal from them all evil rumours; and in no wise disturb them when they are resting.

No secular ought to enter the Farmery without the leave of the President, and the consent of the sick person; women never. Physicians, however, may enter, and take their meals with the sick, if they have obtained leave.

The Master of the Farmery ought frequently to take note of their condition; ask them, with kindly interest, whether they wish for anything; and bestow on them all the consolation and good feeling in his power. Further he should provide in a spirit of fraternal sympathy, a fire on the hearth, should the state of the weather require it, a candle, a cresset, and a lamp to burn all night; and everything that is necessary, useful, and proper.

45. *Of three kinds of sick persons.*

Brethren sometimes fall into a state of weak health from the irksomeness of life in the Cloister, or from long continuance of silence; sometimes from fatigue in the Quire or extension of fasting; sometimes from sleeplessness or overwork. Some

studii, debilitantur. Aliqui uero propter inordinatam cum hospitibus sessionem, et superfluam potacionem, seu uentris ingurgitacionem, capitis ponderositatem, et stomachi dolorem paciuntur. Aliqui uero si acriter pro excessibus puniantur, uel eis licencie denegantur, uel si rumores malos audiant de amicis suis, in tantum animo conturbantur, quod quasi semi-mortui inter fratres conuersantur. Tales quidem et huiusmodi infirmantes legere, cantare, et cetera que ad regulares obseruancias pertinent, debito modo non possunt. Set propter hoc in infirmariam ire uel ibidem remanere non debent, quia medicina non indigent, set tantum quiete et solacio; unde accepta licencia a custode ordinis, possunt per uineam, ortum, et super riueram deambulare, vel, si necesse sit, accepta a prelato licencia, possunt ad agros, ad prata, nemora, uel alibi secundum dispositionem prelati proficisci, et eciam ad eorum solacium cum minutis comedere; a choro, studio, et claustro, aliquantulum abstinere, et sic ad salutem pristinam, per quietem et dietam, et solacium, infra breue tempus redire.

Est et aliud genus infirmorum qui febrium paciuntur accessiones, tercianas, uel cotidianas. Quidam autem intolerabilem dencium dolorem; alii acerbis guttarum punciones; alii cerebri, oculorum, gutturis, splenis, et epatis, et diuersas tocius corporis passiones. Set quia loqui possunt et ambulare, accedere debent ad custodem ordinis, et ei ostendere modum sue infirmitatis. Et ille, quasi mater ipsis compaciendo, ad intrandum infirmariam licenciam benigne dabit. Quod si forte nolint, affectu materno ad hoc faciendum ipsos compellet, et infirmario curam eorum commendet. Et quia cibis communibus uti non possunt, Infirmary caritatem ipsis faciet specialem; medicum debet consulere; balnea, pociones, electuaria, et cetera necessaria, ut cito conualescant, debet prouidere. Sic egrotantes debent in dormitorio iacere,

are afflicted with a sense of heaviness in the head, and pain in the stomach from sitting up too late with guests, and either drinking too much, or overloading the stomach with food. Some, on the other hand, if severely punished for their excesses, or if leave be refused them, or if they hear evil reports about their friends, are so much disturbed in spirit, that they move about among their fellows as though they were half-dead. Those afflicted with these and similar infirmities cannot read, or sing, or perform properly any of the other duties pertaining to the Observances directed by the Rule. On account of such an attack, however, they ought not to go into the Farmery, or to stay there, because they do not require medicine, but only repose and comfort; but, if the Warden of the Order give them leave, they may walk in the vineyard, the garden, and along the riverside; or, if necessary, by leave of the Prelate, they may go beyond the precincts into the fields, meadows, woods, or any other place according to the selection of the Prelate, and even, for their diversion, take their meals with those who have been bled; they may absent themselves, for a short time, from the Quire, from study, and from the Cloister, and so, by repose, diet, and recreation, regain before long their former state of health.

There is another class of sick persons who suffer from attacks of fever, tertian or quotidian; intolerable toothaches; sharp gouty spasms; affections of the brain, the eyes, the throat, the spleen, the liver, and pains in divers parts of the body. But, as they can speak and walk, they ought to go to the Warden of the Order, and point out to him the nature of their infirmity. He, pitying them like a mother, will kindly give them leave to enter the Farmery. Should they be unwilling so to do, let him constrain them with maternal solicitude, and commend their cases to the Master of the Farmery. As they cannot take the same food as the rest of the brethren, the Master of the Farmery is to treat them with special indulgence; he ought to consult a physician, and provide them with baths, draughts, electuaries, and all other things conducive to a speedy convalescence. Those who are ill to this extent ought to sleep in the Dorter, and retire to

et cum conuentu, uel ante conuentum, cubitum ire. Ipsi autem cum conualuerint non debent infirmario esse onerosi, set sicut dicit regula: *Cum uires pristinas reparauerint, redeant ad feliciorum consuetudinem suam, que famulos dei tanto amplius decet, quanto minus indigent, ne cibi eos teneat uoluptas iam uegetatos, quos necessitas iam leuarat infirmos.*

Est quoque tertium genus infirmorum. Quidam enim, uel dormientes siue uigilantes, ita percussi sunt subito, ut omnium membrorum uires perdant in momento. Tales ad petendam¹ licenciam intrandi infirmariam non artantur secundum regularem obseruanciam. Set si in prandio, siue in claustro, siue in choro, uel in dormitorio, casus huiusmodi contingant, qui iuxta egrotantem sunt, statim et sine mora ei debent subuenire, et ad infirmariam deportare, Infirmario et eius seruienti curam eius tradere. Ipse uero infirmarius, quam cicius oportune poterit, debet prelato et custodi ordinis infirmitatem fratris intimare. Prelatus uero egrotantem sic debet frequenter uisitare, de salute anime et consciencie puritate, per ueram confessionem, puram contricionem, et eucaristic dignam sumpcionem, in uiam salutis eterne confirmare. Paterno eciam affectu debet iniungere ipsi infirmario, ut semper ad obsequia paratus sit infirmantis, ne aliquid ei desit quod ad infirmitatis uel passionis mitigacionem ualere possit. Nec enim liber uel calix pro saluanda uita fratris in hoc casu esse debet nimis preciosus. Sic quidem egrotantes, quandocumque et quocienscumque fuerit eis oportunum, comedere, bibere, loqui, et dormire possunt; huiusmodi enim infirmis non est lex imposita.

De extrema unctione. xlv.

Extreme fratrum unctioni totus conuentus intererit. Si tamen morbo ingrauescente sine mora debeat frater inungi, dum fratres sunt ad missam, in choro, uel hora regularis

¹ petandam, MS.

rest with the convent, or before it. When they are convalescent they ought not to be a burden to the Master of the Farmery, but, as the Rule says: "*When they have regained their original strength, let them return to their happier way of life, which becomes servants of God the more as they need less; and let not delight of special diet detain, when recovered, those whom necessity had relieved there when ill.*"

There is a third class of sick persons. Some, whether asleep or awake, are struck with illness so suddenly that they lose the strength of their limbs in an instant. Such persons are not forced by the Observances in accordance with the Rule to ask leave to go into the Farmery; but, if accidents of this kind occur at meals, in the Cloister, the Quire, or the Dorter, those who are near the person taken ill ought at once, without delay, to come to his assistance, carry him into the Farmery, and commit the care of him to the Master of the Farmery and his servant. The Master, as soon as he conveniently can, ought to inform the Prelate and the Warden of the Order of the brother's seizure. The Prelate ought frequently to see one who has been taken ill in this way about the health of his soul and the purity of his conscience, and then by a true confession, sincere repentance, and worthy reception of the Eucharist, confirm him in the way of eternal life. Further, in a spirit of fatherly solicitude, he ought to exhort the Master of the Farmery to be always at hand to wait upon the sick man, that he may want for nothing to relieve his infirmity or his sufferings, for no book or chalice ought to be considered too precious to be given for the life of a brother in this extremity. Those who exhibit these symptoms may eat, drink, talk, and sleep, at whatever hours and as often as they find convenient, for no rule is imposed upon patients of this class.

46. *Of extreme unction.*

The whole convent is to be present at the extreme unction of brethren, but if, by reason of his disorders growing worse, a brother ought to be anointed without delay, while the brethren are at Mass, or in the Quire, or while an Hour is being

dicitur, uel quando conuentus in refectorio reficitur, tunc fratres aliqui, propter periculum quod imminet, simul cum custode ordinis si fieri potest, hoc sacramentum sunt completuri. De refectorio tamen qui tunc presidet non exhibit. Si uero propter imminentem mortem totum ex ordine non possit officium unccionis compleri, tunc ab hac oratione incipiendum est: *Omnipotens sempiterne Deus qui per beatum Jacobum* etc., ita tamen quod, si statim non obierit, omnia pretermissa integre persoluantur. Si autem tempore oportuno, dum fratres commode interesse possunt, debeat frater inungi, prelatus hoc officium est completurus; vel, si ipse deest, primus post eum ordine atque dignitate. Tunc, facto signo, ad ecclesiam omnes fratres conuenient, et cum cruce et cereis precedent iuniores et aqua benedicta et subsacrista cum oleo, prelatus cum stola ultimis subsequetur. Set antequam exeant de choro, prelatus incipiat septem psalmos penitenciales qui dicuntur cum *Gloria patri*. Cum autem uenerint fratres ad egrotum, omnia compleantur sicut in libris est ordinatum. Capellanus prelati de libro seruiet ei. Crux ad egrotum conuertetur, et, expleto ministerio, ab eius aspectu non amouebitur. Tunc prelatus ammonicionem faciat infirmo, quatinus ueniam petat a fratribus, de omnibus quibus eos offenderit, atque ut omnes fratres inuicem offensas dimittant. Ipse autem omnibus in se peccantibus similiter ex corde dimittere debet. Sicque, iubente prelato, dicat, *Confiteor*. Prelatus autem et omnes fratres pio affectu debent ipsum absoluere, et osculari pacis osculo.

Si autem prelatus fuerit inungendus, similiter et ipse rogabit fratres ut ei dimittant quicquid in eos deliquit. Tunc fratres omnes coram eo flectentes genua, ab eo similiter petent humiliter absolucionem, ut ipse eis dimittat quicquid contra eum deliquerunt, et ut eis paternam prestat bene-

said according to the Rule, or when the convent is taking a meal in the Frater, then, on account of the urgency of the danger, some brethren, together with the Warden of the Order, if possible, are to perform this Sacrament. The brother, however, who happens to be presiding at that time in the Frater is not to leave his place. Should it be impossible, by reason of imminent death, to have the full office of unction said as appointed, then it is to be begun with this prayer: *Almighty everlasting God, who through S. James, etc.*, on the understanding that, should the sick man not pass away at once, the omitted portions are to be said in full. If, on the contrary, a brother ought to be anointed at a suitable season, when the brethren can conveniently be present, the Prelate is to say the office, or, if he be absent, the first next to him in rank and dignity. Then, a signal having been given, all the brethren are to assemble in the Church; the younger, bearing the cross, the tapers, and the holy water, and the Sub-Sacrist, bearing the oil, are to lead the way; the Prelate, wearing his stole, is to walk last of all. Before they leave the Quire, the Prelate is to begin the seven penitential psalms, which are to be said with *Glory be to the Father*. When they have come to the sick man, let the whole office be gone through in full, as it is appointed in our books. The Prelate's chaplain is to serve him with the book. The cross is to be turned towards the sick man, and, when the service is over, it is not to be taken away out of his sight. Then the Prelate is to admonish the sick man that he ask forgiveness of the brethren for every offence he may have committed against them, and the brethren in turn that they forgive him. The sick man in his turn is to forgive from his heart all who sin against him, and then, at a sign from the Prelate, he is to say the Confession. The Prelate and all the brethren ought to grant him absolution with affectionate solicitude, and kiss him with the kiss of peace.

Should the Prelate have to be anointed, he is himself, in the same way, to entreat the brethren to forgive him any offence he may have committed against them. Then all the brethren, bending their knees before him, are in like manner to entreat him humbly to give them absolution, that he may forgive them any faults committed against himself, and grant

dictionem, et sic utrobique dicent confessionem, atque prelatum in fine faciet absolutionem, et cum manu extenta paternam dabit benedictionem.

Infirmus in hoc sacramento debet communicari; unde toto corpore, extensis manibus si fieri potest, debet corpori domini assurgere et adorare; sin autem, toto cordis affectu assurgere debet. Ab hac hora et deinceps infirmus debet diligentius custodiri, et a prelato frequenter uisitari. Pro huiusmodi infirmis debent fratres moneri in capitulo ad orandum, unde non tantum in priuatis, set etiam in missis sollempnibus, debet pro ipsis oratio fieri specialis.

Antequam communicent infirmi, ora eorum sunt lauanda; anteriora eorum a gutture usque ad uentrem manutergio albo tegenda¹. Quod si contingat eos reicere, in uase mundo suscipiuntur, atque igni comburentur. Stuppe etiam quibus absterguntur infirmi in unctione igni comburentur.

De stacionariis. xlvii.

Qui per annos plurimos in uinea domini uiriliter² laborauerunt, cum ad etatem senilem uel decrepitam peruenerint, non debent a fratribus uilipendi, set cum debita reuerencia ab omnibus honorari; unde, ex quo pondus laboris in choro secundum uices suas portare non possunt, pensatis uite preterite meritis, fratres ipsis condescendere debent in operibus et uisceribus compassionis.

Debet igitur stacionariis locus competens in infirmaria prouideri, ubi secundum uires suas suo perpetuo possint domino famulari, victum et uestitum sicut ceteri fratres qui conuentum sequuntur³ percipient. De cetero in tabula non scribentur; in cameris suis comedent et cubabunt; si cum minutis in in-

¹ tergenda, MS.

² uiriliter, MS.

³ sequuntur, MS.

them his paternal benediction; and so they shall repeat the Confession mutually, and at the end he shall grant absolution, and stretching out his hand give paternal benediction.

At this Sacrament the sick man ought to communicate; and he ought, if possible, to rise up with his whole body, the hands being stretched out, towards the Body of the Lord, and adore Him; but, if he cannot do so, he ought to rise up with the whole devotion of his heart. From this hour forwards the sick man ought to be more carefully watched, and frequently visited by the Prelate. For those who are thus suffering the brethren ought to be urged in Chapter to pray; in consequence of which, not merely in private Masses, but also in solemn Masses, ought special prayer to be offered for them.

Before the sick communicate, their mouths must be washed; and the front of their persons, from the throat to the stomach, covered with a white towel. Should they happen to vomit, what they bring up is to be received in a clean vessel, and burnt with fire. Moreover the tow with which the sick are wiped at the rite of unction is to be burnt with fire.

47. *Of the Stationaries.*

Those who have quit themselves like men in the vineyard of the Lord for a great number of years, ought not to be looked upon as worthless by the brethren when they have become old or decrepid, but to be treated by all with due respect; so that from the time when they are unable to endure the weight of labour in the Quire, according to their turns, the brethren ought to take the merits of their past life into consideration, and bear with them compassionately, both in act and in feeling.

The stationaries ought therefore to have a suitable place in the Farmery provided for them, where, according to their powers, they may continually serve the Lord. They are to receive food and clothing like the rest of the brethren who can take part in the duties of the convent. As for other matters, they are not to be set down on the table; they are to take their meals and to sleep in their own chambers; if they choose to take their meals in the Farmery with those who have been

firmaria comedere uelint, tolerandi sunt. Quicquid possunt fratres honoris, solacii, uel reuerencie, ipsis impendere, salua regularis obseruancie honestate, benigne impendant.

Quamuis igitur ipsis uictus et uestitus et cetera necessaria tribuantur, et a communi fratrum labore segregentur, scire debent stacionarii quod ad obseruanda religionis substantialia ex uoto professionis obligantur, quoniam nec summus pontifex posset contra uotum suum in hac parte cum ipsis dispensare. Quapropter obseruancias regulares secundum possibilitatem suam diligenter facere debent, uidelicet, ut horas canonicas temporibus statutis deuotissime persoluant, silentium post completorium, et usque in crastinum post capitulum teneant, disciplinas regulares accipiant, et frequenter confiteantur; psalmis, ymnis, et oracionibus, sedulo uacent. De negociis temporalibus se non intromittant nisi uocentur; nec ad modum secularium senum, antiquas fatuitates, cum inepta leticia uel risu, recitare debent. Potaciones superfluas debent euitare, meridianam in silencio tenere, et tempus cubandi cum conuentu uel ante, semper prouidere. In capella infirmarie debent missas audire, et frequenter communicare, et si uelint et possint, interdum celebrare. Ad aspectum populi extra non debent egredi. In claustro uel ecclesia, conuentu presente, non debent apparere. Extreme unccioni fratrum in infirmaria debent interesse, set non sepulture.

Reliquias mense eorum sicut fratrum ceterorum elemosinarius debet percipere, et sicut alii fratres uestimenta uetera, quando accipiunt noua, debent camerario restituere.

De fratre moriente. xlviii.

Ad fratrem morientem, audito signo, debent omnes pro compassionis affectu concurrere, et, *Credo in unum Deum,*

bled, they are to be allowed to do so. Whatever honour, comfort, or respect the brethren can bestow upon them, they are to bestow generously, saving always proper observance of the Rule.

Though food and clothing and all other necessities are allowed to the stationaries, and they live apart from the common toil of the brethren, they must not forget that they are bound by the vow of their profession to observe the essentials of monastic life ; as in these matters, not even the Pope can grant them a dispensation in contradiction of their vow. Wherefore they ought, as far as in them lies, to observe with diligence the observances in accordance with the Rule, namely, to attend with the utmost devotion the canonical Hours at the appointed times ; to remain silent after Compline until after Chapter on the morrow ; to obey the discipline enjoined by the Rule, and to confess frequently ; and to be careful not to omit psalms, hymns, and prayers. As regards temporal matters, they are not to mix themselves up in them, unless summoned ; nor ought they to repeat silly tales of old days with foolish hilarity or laughter, after the fashion of secular old men. They ought to shun needless drinkings, take the midday repose in silence, and always retire to rest at the same time as the convent, or before. They ought to hear Mass in the Farmery chapel, to communicate frequently, and sometimes to celebrate, if they choose and are able. They ought not to go beyond the precincts so as to be seen of men. They ought not to appear in the Cloister, or in the Church, when the convent is present. They ought to attend in the Farmery at the extreme unction of brethren, but not at their burial.

The Almoner ought to receive what is left from their table, as in the case of the rest of the brethren ; and when they receive new garments they ought to give the old back to the Chamberlain, as the other brethren do.

48. *Of the death of a brother.*

To a dying brother, on hearing the bell, all the brethren ought to hasten in a spirit of sympathy, and say the Nicene

dicere, idemque bis uel ter repetere. Postea dicent septem psalmos penitenciales sine *Gloria patri*, et letaniam propriam sicut ordinatur in libro, et oraciones singulas, et *Proficiscere anima christiana*. Peractisque omnibus si nondum emiseric spiritum, recedente conuentu, crux et aqua benedicta remanebunt. Tunc infirmarius et alii fratres exitum morientis expectantes, iterum et iterum *Credo in deum* et *Credo in unum*, aquam benedictam aspergent, et, si moram fecerit, aliquis frater, accepto libro, domini leget passionem. Ipso quoque afflante spiritum, oculi eius claudentur, facies uelabitur, et cetera membra extendentur, statimque uenient fratres et dicent commendacionem. Postea, abluto corpore, atque consuto in habitu suo, ponetur in feretro, et lumen ad caput et pedes ordinabitur, et sic, precedente cruce et cereis et conuentu, a quatuor fratribus subsequenter in ecclesiam corpus debet deportari. Psalterium debet pro eo dici a toto conuentu, unde pars prioris post completorium incipiet a *Beatus uir* atque terminabit ad *uoce mea*. Et post matutinas altera pars chori incipiet ad psalmum *uoce mea* et dicet residuum psalterii usque ad finem. Si tempus sit quadragesime, quamdiu corpus ibi est, uelum debet colligi. Peracto officio, atque corpore sepulto, per precentorem debent Breuia scribi, et festinanter mandari.

Quid fiet pro canonico defuncto. xlix.

Canonicus professus, a die sepulture sue usque in annum integrum, cotidie habebit cibum suum, uidelicet cotidie vnum panem, atque vnum galonem ceruisie, atque vnum ferculum de coquina. Post annum autem in die anniuersarii sui habebit inperpetuum similem cibum, atque seruicium mortuorum cum nouem lectionibus, et classico, atque missam matutinalem similiter cum classico. Breuia debent pro eo portari per

Creed, and repeat it twice or thrice. Afterwards they are to say the seven penitential psalms without *Glory be to the Father*, and the proper litany as ordered in the book, and each of the prayers, and *Go forth, Christian soul*. When all this has been done, if he have not yet given up the ghost, the cross and holy water are to be left behind on the departure of the convent. Then the Master of the Farmery, and other brethren, while waiting for the passing away of the dying man, are to say the Apostles' Creed and the Nicene Creed, again and again; to sprinkle him with holy water; and, if he still linger, one of the brethren, taking the book, is to read the Passion of the Lord. When he breathes his last breath, his eyes are to be closed, his face covered, and his limbs extended. Immediately afterwards the brethren are to come in, and say the Commendation. Next, when the body has been washed, and sewn up in his habit, it is to be laid on a bier, and a light set at the head and at the feet; and then, preceded by the cross and candles, and the convent, the body ought to be carried into the Church by four brethren following after the rest. The Psalter ought to be said for the dead brother by the whole convent. The Prior's side is to begin after Compline with *Blessed is the man* [Ps. i.], and end at *I will cry unto God* [Ps. lxxvii.]. The opposite side of the Quire is to begin after Mattins at *I will cry unto God* [Ps. lxxvii.], and say the rest of the Psalter down to the end. In Lent, the veil ought to be drawn so long as the body is in the Church. When the service is over, and the body has been buried, briefs ought to be written by the Precentor, and sent out with the utmost speed.

49. *What is to be done for a dead Canon.*

A Canon who has professed, from the day of his burial for the space of a whole year, is to have his food daily, namely, a loaf of bread, a gallon of beer, and a dish from the kitchen. After the year is ended he is to have for ever, on his anniversary, a similar allowance of food, and the service of the dead with the nine lessons, and the bells rung in a clash; and the Morning Mass in like manner with a clash. Briefs on his

omnes fines anglie. Quilibet canonicus sacerdos celebrabit pro eo .xxx. missas; et omnis non sacerdos dicet pro eo decem psalteria; atque omnis frater laycus conuersus dicet millesies oracionem dominicam, scilicet *.Pater noster.* atque totidem salutaciones beate marie uirginis. Confederati nobis scilicet de Huntedonie atque Colecestrie, canonici atque conuersi, ad totidem missas, psalteria, et oraciones dominicas pro defuncto nostro professo tenentur. Plures eciam religiosi obligantur pro nostris defunctis orare sicut atque nos pro suis, uidelicet aliqui ad septem missas et aliqui ad pauciores.

Cotidie eciam quando dicuntur quinque psalmi in capitulo, absoluuntur anime fratrum. Quocienscumque eciam in conuentu fit seruicium mortuorum sine nota, atque ad missam matutinalem dicitur pro fratribus nostris oracio specialis, scilicet *.Deus uenie largitor.* missam pro defuncto si fieri potest debet prelatus cantare atque totum seruicium facere. Si autem in parasceue euenerit obitus defuncti, nulli omnino in conuentu siue priuatim pro eo missam cantare licet. Quod si in sabbato sancto euenerit, similiter in conuentu pro eo missa non cantabitur. Poterit tamen post euangelium sollempnis misse priuatim cantari. Illa autem missa que in conuentu cantabitur, seruabitur usque ad quintam feriam pasche, et tunc ei sollempniter reddetur. Ita quod in precedente feria quarta, uel ante uesteras uel post, secundum quod capitulum ordinabit, vigilie decantentur. Corpus uero in huiusmodi casibus non debet reseruari, set post prandium oportet sepeliri.

Quamdiu corpus est inhumatum nullus frater dirigatur in uia, nisi post reconditum corpus. Qui officiis deputati sunt, assistant corpori quantum possunt. Ipso die quo defunctus sepelitur, omnes sacerdotes qui cantare possunt, pro eo missam

behalf ought to be carried throughout all England. Every Canon who is also a priest is to celebrate for him thirty Masses, and every one who is not a priest is to say the Psalter for him ten times; and every lay-brother is to say the Lord's Prayer, namely *Pater noster*, one thousand times, and the salutation of the Blessed Virgin Mary the same number of times. The brethren who are confederate with us, namely, those of Huntingdon and Colchester, both Canons and lay-brethren, are bound to say the same number of Masses, Psalters, and Lord's Prayers for a Canon of ours who has professed. Moreover several bodies of brethren are bound to pray for those of our house who die, just as we are bound for those of their houses, namely some to say seven Masses, and some a smaller number.

Further, on each day when the five psalms are said in Chapter, the souls of the brethren are absolved, and also whenever a service for the dead without note is held in convent, and when a special collect, namely, *Deus venie largitor*, is said for our brethren at the Morning Mass, the Mass for the dead ought to be sung by the Prelate, if possible; and he ought to perform the whole service. If, however, the death should have taken place on Good Friday, no one may sing Mass for him either in convent or in private. If it have taken place on Easter-Eve, in the same way no Mass is to be sung for him in convent; but one may be sung privately after the gospel of the solemn Mass. The Mass which is to be sung for him in convent is to be reserved until the Thursday in Easter week, and then solemnly said for him; it being always understood that on the preceding Wednesday, either before or after Evensong, according as the Chapter shall decide, the Vigils of the dead are to be sung. In cases of this kind a corpse is not to be kept unburied, but it should be laid in the ground after dinner.

So long as a corpse lies unburied no brother is to be sent out on a journey; he must wait until it has been laid in the grave. Those who hold offices are to remain beside it for as long a time as they can. On the day on which the dead man is buried, all priests who can sing ought to sing a Mass for him. Whatever is done for him before he is laid in the

cantare debent. Quicquid pro eo fit antequam sepulture traditur, erit extra debitum quod ei debetur.

Pro canonico ad succurrendum. 1.

Canonicus non professus, id est, canonicus ad succurrendum, si infra annum primum moriatur, exequie fient, atque psalterium dicetur pro eo sicut pro professso. Vnusquisque sacerdos tres missas pro eo celebrabit, inferioris uero ordinis unum psalterium. Fratres uero conuersi centum *Pater noster* cum totidem salutacionibus beate uirginis marie dicent. Cibum autem sicut professus ultra diem sepulture non percipiet. In breuibus scribetur cum professis. In martilogio nomen eius debet scribi, et anniuersarium eius teneri cum tribus lectionibus, si sit feria, et missa matutinalis cum oratione *Deus indulgentiarum*, set sine classico.

De Tricennali Sancti Gregorii. li.

Audito obitu alicuius fratris uel alterius pro quo Tricennale sancti gregorii debeat celebrari, statim per dispositionem precentoris ponetur in tabula unus de senioribus ad illam missam die uno, et sic de die in diem successiue, et per ordinem, donec predictus defunctus habeat triginta missas. Et hec missa pro nullo festo intermittitur donec triginta dies compleantur. Ebdomodarius misse maioris, uel misse matutinalis, ad hanc missam pro defuncto non debet in tabula scribi, antequam officium suum compleuerit. Peractis uero triginta diebus, precentor dicet in capitulo fratribus Tricennale sancti gregorii esse completum. Et tunc debet anima absolui.

50. *Canons on probation.* 51. *S. Gregory's trental.* 221

grave, ought to be regarded as something over and above the debt which is owing to him.

50. *What is to be done at the death of a Canon on probation.*

A Canon who has not professed, that is to say a Canon on probation, should he die in his first year, is to have exequies performed, and a Psalter said for him as for one who has professed. Every priest is to celebrate three Masses for him, and every brother of inferior rank is to say one Psalter. The lay-brethren are to say the Lord's Prayer one hundred times, and the salutation of the Blessed Virgin Mary as often. He is not to receive his food, like a professed Canon, after the day of his burial. His name is to be mentioned in briefs together with those who have professed. His name ought to be written in the martyrology, and his anniversary kept with three lessons, if it fall on a ferial day; and the Morning Mass be said with the collect *Deus indulgenciârum*, but without a clash.

51. *Of S. Gregory's trental.*

When the death of any brother, or of any other person for whom S. Gregory's trental ought to be celebrated, has been announced, the name of one of the older brethren is to be placed in the table, according to the selection of the Precentor, to say each particular Mass on a certain day, and so day by day successively, and in order, until the aforesaid dead person shall have his thirty Masses. And this Mass is not to be interrupted for any feast, until thirty days are fully completed. The priest for the week who has to say High Mass or Morning Mass ought not to be entered in the table for this Mass, until he have completed his office. When the thirty days are over, the Precentor is to announce to the brethren in Chapter that S. Gregory's trental is completed, and then the soul ought to be absolved.

De fratribus conuersis. lii.

Ad habitum non suscipiantur fratres layci, nisi instruantur aliquo artificio quod sit utile monasterio. Sicut enim canonici regulares diebus ac noctibus occupari debent in spiritualibus, ita fratres conuersi ad ecclesie utilitatem laborare debent in rebus corporalibus. In monasterio namque panem suum nullus comedere debet ociosum.

In prima igitur nouitate, debet prelatus assignare aliquem canonicum timentem deum, qui fratrem conuersum diligenter doceat ordinem suum, vt si fieri potest sciat dicere psalmum, *Miserere mei Deus*, cum *Gloria patri*, et *Confiteor*, et psalmum *De profundis*, et qualiter sumere debet disciplinam. Doceatur etiam frater conuersus tenere silentium in ecclesia, in refectorio, in claustro, et in dormitorio suo. Ita quod post completorium suum usque mane non loquatur sine magna necessitate, et tunc uel ab aliquo audiat, uel ipsemet dicat, antequam loquatur, *Benedicite*. Antequam sumat cibum semper ipsemet uel alius benedicat, atque post cibum *Deo gratias* dicat. Quociens per prelatum, uel principem, seu magnum dominum transierit, profunde inclinabit; quociens per canonicos, aliquantulum inclinabit. Si canonicus per eum transeat, assurgere et ei reuerenciam facere debet. Ad locucionem fratrum in claustro uel alicubi, nisi uocatus fuerit, accedere non debet. In eundo seu redeundo de ecclesia, per illam partem claustrum ubi conuentus sedet uel nouicii, nisi ducatur nunquam transitum faciet. Extra refectorium, infirmariam, seu cameram prelati, non comedit neque bibit, sicut nec canonici. Prelatus tamen ex causa si uiderit expedire, poterit cum eo dispensare. Extra monasterii septa non exibat sine licencia, et si per licenciam uadat, solus non eat, set saltem unum seruientem uel puerum secum habeat. Omnibus canonicis, siue intra domum siue extra fuerint, semper reuerenciam exhibebit. Omnibus etiam religiosis uultum hyllarem pretendet. Iuramenta non faciet, nec aliquid proprium uel meum dicet, set nostrum.

52. *Of lay-brethren.*

Lay-brethren are not to be admitted to the habit, unless they are instructed in some craft which is useful to the monastery; for, as regular Canons ought to be occupied day and night in things spiritual, so lay-brethren ought to labour for the profit of the Church in things corporeal; for in a monastery no one ought to eat his bread unless he work for it.

At the outset of his noviciate the Prelate ought to designate some godfearing Canon, who is diligently to teach the lay-brother the duties of his station, so that, if possible, he may learn to say the psalm *Have mercy upon me, O God* [Ps. li.], with *Glory be to the Father*, and the Confession, and the psalm *Out of the deep* [Ps. cxxx.], and how he ought to submit to discipline. Further, let the lay-brother be taught to keep silence in the Church, the Frater, the Cloister, and in his Dorter, so that he talk not from after his Compline until morning, except of urgent necessity, and then, before he talk, either hear some one say, or say himself, *Benedicite*. Again, let him learn that before he takes food either he, or some other, should beg a blessing; and after food say *Thanks be to God*. Whenever he passes the Prelate, or a prince, or a great man, he is to make a low bow; whenever he passes a Canon, he is to make a slight bow. If a Canon passes him, he ought to rise from his seat, and shew respect to him. When brethren are conversing in the Cloister, or in any other place, he ought not to join them without invitation. In going to, or returning from, the Church, he is never to pass through that part of the Cloister where the convent or the novices sit, unless he be accompanied. Like the Canons, he is not to take his meals, or to drink, in any other place than the Frater, the Farmery, or the Prelate's chamber; but the Prelate may, if for some reason he sees it to be expedient, grant him a dispensation. He is not to go beyond the precincts of the monastery without leave; and, should he get leave to go, he is not to go alone, but to take with him at least one serving-man or a boy. He is always to shew respect to all Canons, whether within or without the house. Further, he is to exhibit a cheerful countenance in the presence of all religious. He is not to swear; nor is he to call anything mine, or my own, but ours.

Quid dicet pro matutinis atque ceteris horis regularibus. liii.

Ubicumque conuersus fuerit, ad dicendum matutinas surgat, et crucis sibi signum inprimat. Deinde pro matutinis suis tresdecim *Pater noster*. dicat, cum salutacionibus beate marie uirginis atque in fine *Gloria patri*. atque *sicut erat*, atque totidem ad uesperas. Ad ceteras uero horas, scilicet Primam, Terciam, Sextam, Nonam, atque ad Completorium quinque *Pater noster* dicat atque totidem. *Aue maria*, atque semper in fine *Gloria patri*. *Sicut erat*. Ad Primam uero atque ad Completorium dicet *Credo in deum*. atque *Confiteor*, atque *Misereatur*, atque psalmum, *Miserere mei deus*, si aliquo modo scire possit. Quociens ante crucem uel altare transierit, reuerenter inclinabit. Doceri etiam debet frater conuersus qualiter se habere debet in refectorio, quando intrat ad mensam, dum sedet in mensa, atque qualiter in colligendis reliquiis, atque quando conuentus exit cum graciis ad ecclesiam; qualiter post Completorium debet cubare, se atque lectum suum signare, capite uelato lectum suum intrare, calciamenta sua sub uestibus suis deponere, atque cum camisia atque femoralibus atque caligis dormire.

De confessione atque communione conuersorum. liiii.

Ad priuatas confessiones atque disciplinas, si domi sunt, frequenter uenire debent; si autem extra sunt atque non habent a quo disciplinas accipiant, sibi ipsis in secreto dent, atque precipue feria sexta, atque in uigiliis per totum annum, atque in Aduentu, atque in Quadragesima, cotidie in profestis diebus cum psalmo, *Miserere mei deus*, si sciant. Confiteri quidem debent die cinerum, atque ante quatuor festa principalia, scilicet Pascha, Pentecosten, Assumpcionem beate uirginis, atque Natale, vel ipsi prelato, uel cui prelatus assignauerit, atque in hiis quatuor festis debent communicare.

53. *What a lay-brother is to say for Mattins, and the rest of the Hours according to the Rule.*

Wherever a lay-brother may happen to be he is to rise for Mattins, and sign himself with the sign of the cross. Next let him say for his Mattins the Lord's Prayer with the salutation of the Blessed Virgin Mary thirteen times, and, at the end, *Glory be to the Father, and As it was*; and as many times at Evensong. At the rest of the Hours, namely Prime, Terce, Sext, None, and Compline, let him say the Lord's Prayer five times, and *Ave Maria* as many times, and always at the end *Glory be to the Father, and As it was*. At Prime, on the other hand, and at Compline, he is to say the Apostles' Creed, and *Confiteor*, and *Misereatur*, and the psalm *Have mercy upon me, O God* [Ps. li.], if he can in any way learn it. Whenever he passes before a cross or an altar he is to bow reverently. A lay-brother ought further to be taught how he ought to behave in the Frater, when he enters it for a meal, while he is sitting at table, at the collection of the remnants, and when the convent leaves it after grace has been said to go into Church; how after Compline he ought to retire to rest, make the sign of the cross over himself and his bed, cover his head before he lays himself down, take off his shoes under his clothes, and sleep in his shirt, drawers, and gaiters.

54. *Of the confession and communion of lay-brethren.*

Lay-brethren ought frequently to come to private confessions and exercises, if they are at home; but, if they are abroad, and have no one to impose exercises upon them, let them impose them upon themselves in secret; and especially on Fridays, and on vigils throughout the whole year, and in Advent and Lent daily on week days, with the psalm *Have mercy upon me, O God* [Ps. li.], if they know it. They ought to confess on Ash Wednesday, and before the four principal feasts, namely, Easter, Pentecost, the Assumption of the Blessed Virgin, and Christmas, either to the Prelate himself, or to whomsoever the Prelate shall have assigned them, and on these four feasts they ought to communicate.

De maioribus quidem offensis conuersorum, ad prelatum pertinet emendacio. In cuius arbitrio erit, uel coram se tantum, uel eciam tóto conuentu, et conuersis, emendare.

De professione conuersorum. lv.

Nouiter conuersum atque de ordine suo sufficienter instructum prelatus, si placet post octo dies, uel amplius ad suum arbitrium, coram conuentu faciet adduci conuersum; vbi, presentibus eciam conuersis, iurare debet super sacrosancta euangelia quod in ecclesia illa fideliter seruiet, atque res ecclesie sibi commissas saluo custodiet. Promittere eciam debet prelato obedienciam; vouere eciam castitatem atque abrenunciare debet proprietati, ita quod de cetero nichil sibi retinebit proprium. Deinde osculato textu, concedatur ei communis uita in ecclesia, atque ab omnibus canonicis osculetur per ordinem, deinde a conuersis.

De cetero, si artifex est, debet manibus suis laborare, atque res ecclesie sibi commissas fideliter custodire. Vestimenta atque calciamenta, prout fuerit necessarium, prelatus ei prouidebit. Duo paria sotulariorum bouina semper habere debet; vnum propter festa atque quando militabit; aliud quando laborabit, quod si placet prelato cum ligaturis erit. Cetera eciam indumenta secundum temporis congruenciam habebit dupplicia, duas tunicas, duo scapularia, atque huiusmodi; atque quando recipit noua reddat uetera.

Cellerarius debet conuersorum uitam atque mores atque facta frequenter uidere; atque caute inuestigare, ne forte aliquis sit nimis prodigus, tepidus uel remissus, procax uel presumptuosus, vel in suo sensu singularis, familiam inutilem multiplicans, uel propinquos sibi sanguine ad se trahens. Et sicut beneficientem debet commendare, sic malefacientem uel

As regards the more heinous faults of lay-brethren, the correction of them is part of the duty of the Prelate himself. It will be for him to decide whether he should administer correction in his own presence only, or before the whole convent and lay-brethren.

55. *Of the profession of lay-brethren.*

One who has lately become a lay-brother, and has been sufficiently instructed respecting his order, is, after eight days, or more if he chooses, to be brought before the convent by the Prelate as a lay-brother. There, the lay-brethren also being present, he ought to make oath upon the holy gospels, that he will be a faithful servant in that Church, and will safely guard the property of the Church entrusted to him. He ought further to promise obedience to the Prelate; to make a vow of chastity, and to make renunciation of property; in the sense that, for the future, he will retain nothing as private to himself. Then, after he has kissed the text, the common life in the Church may be allowed to him; and he is to be kissed by all the Canons in order, and next by the lay-brethren.

As for other matters, if he be an artisan, he ought to labour with his hands, and faithfully to take charge of any matter connected with the Church entrusted to him. The Prelate is to provide him with dress and shoes, as need arises. He ought always to have two pair of shoes made of ox hide, one for feast-days, and when he is on duty, another for when he is at work, which, if the Prelate so please, shall be made with strings. Moreover he is to have all the other articles of dress in double, so as to be suitable for all seasons, two tunics, two scapulars, and so forth; and when he receives new ones, let him return the old ones.

The Cellarer ought frequently to take note of the life, the character, and the actions of the lay-brethren; and to make careful inquiries lest any one of them should be too wasteful, negligent, or lazy, insolent or overbearing, or unsocial in his feelings, increasing a useless family, or gathering to himself his blood-relations. Further, as he ought to commend one who does well, so he ought to reprove or report to the Prelate for

a bono opere torpentem debet castigare, uel prelato emendandum significare. Nullus frater post se in equitando aliquem portet, nisi in transitu aquarum. Rasturam conuentus in quantum possunt, tam presentes quam absentes, conuersi sequi debent, atque cum indiguerint capita eorum lauentur, non a feminis set a masculis. Similiter fiet de balneis, cum necesse habuerint.

Qui domi sunt in diebus operalibus ad matutinas principales conuentus erunt, usque ad incepcionem laudum. In dominicis atque aliis diebus festiuis, quando non operantur, ad totas matutinas principales permanebunt. Similiter in triduo ante pascha, non solum ad totas matutinas set etiam ad horas si eis uacant¹, atque ad Completorium per totam Quadragesimam, atque in nocte animarum donec *Dirige* finiat, cubitum non ibunt. Omnibus diebus dominicis ad processionem atque magnam missam interesse debent.

De fratre conuerso moriente. lvi.

Ad fratres conuersos inungendos uel morituros, totus conuentus non uadit, nec prelatus hec officia facit, set superior, uel aliquis de maioribus a prelato premunitus, hec officia exsequitur, assumptis secum aliquibus de conuentu atque omnibus conuersis.

Conuersus defunctus a conuersis lotus, camisia, femoralibus, tunica, scapulari, caligis, atque pedulis induatur, atque sic feretro imponatur. Conuersi iuxta corpus remanere, atque ad ecclesiam portare debent; ibique seruicium sollempne fiat pro eo, sicut pro canonico, excepto quod non a canonicis, set a conuersis ad sepulchrum defertur, atque in sepulchro collocatur.

Suffragia quidem fient pro conuerso defuncto per omnia, sicut supradictum est de canonico ad succurrendum. Set conuersi singuli ei persoluent mille oraciones dominicas, exceptis hiis quas pro eo dicunt usque ad completam sepulturam, si

¹ eas vacat, MS.

correction one who does ill, or is sluggish over honest work. No brother is to carry any one behind him on horseback except when passing through water. Lay-brethren, whether present or absent, ought to follow the fashion of shaving usual with the convent; and their heads should be washed, when needful, not by women but by men. The same rule is to be followed respecting baths, when necessary.

Those who are at home are on work-days to attend the principal Mattins of the convent, as far as the beginning of Lauds. On Sundays and other feast-days, when no work is done, they are to stay through the whole of the principal Mattins. In like manner during the three days before Easter, they are to stay through not only the whole of Mattins but also through the Hours, if at those times they be at leisure, and at Compline through the whole of Lent. Moreover on All Souls night they are not to go to bed until *Dirige* is finished. On all Sundays they ought to be present at procession, and at High Mass.

56. *Of the death of a lay-brother.*

When lay-brethren have to receive extreme unction, or are at the point of death, the whole convent does not attend them, nor does the Prelate perform these duties; but the Sub-Prior, or some one else of the elder brethren, having been designated by the Prelate, carries out the said duties, taking with him some of the convent, and all the lay-brethren.

The dead lay-brother, having been washed by the lay-brethren, is to be clad in shirt, drawers, tunic, scapular, gaiters and sandals, and so laid on the bier. The lay-brethren ought to remain with the body and carry it into the Church; and there let a solemn service be celebrated for him, as for a Canon, with this exception, that he is carried to the grave, and laid in the grave, by lay-brethren, not by Canons.

Prayers are to be offered for a dead lay-brother in all particulars as has been stated above for a Canon on probation; but each of the lay-brethren shall pay him the tribute of a thousand Lord's Prayers, after deducting those which they say for him before his burial has been fully completed, if the

frater conuersus bene laborauerit, prudenter egerit, atque bona monasterii ampliauerit.

Et similiter si nouicius in reddendo seruicium suum corde-tenus multum laborauerit, atque laudabiliter ultra tres partes anni inter fratres conuersatus fuerit, atque ad suscipiendum professionem se dignum fecerit, set ante annum obierit¹, prelatus de consensu conuentus gratiam ipsis defunctis facere poterit atque debeat specialem.

De conclusione huius operis. lvii.

Attendite karissimi fratres; aduertite canonici regulares. Considerate quod iugum domini suaue est atque onus leue. In uocatione qua uocauit uos dominus permanete. Confortamini atque uiriliter agite. Regulam uestram atque obseruancias diligenter considerate. Et si caritas dei habitet in uobis nichil asperum seu difficile inuenietis in eis; amantibus quidem nichil est difficile. Si mercedem cogitatis, laborem non sencietis. Nonne beatus Augustinus regulam uestram edidit? Quis beato Augustino sanctior, sensu profundior, eloquencior, uel sapiencior? Quis dulcedine mirabili limpidus considerauit altitudinem consilii diuini super salutem generis humani? Quis ad thronum glorie alcius ascendit, atque uestigia sancte Trinitatis plenius considerauit? Quis in ecclesia dei ad confundendum hereticas prauitates robustior illo fuit? Librorum eius copia est in uniuersali ecclesia lumen atque lucerna.

Regulam igitur quam uir sanctus edidit ardentem diligite, atque secundum eam ambulate. Ad dexteram uel sinistram nolite declinare. Est enim regula plana et laxa, in tantum quod simplices atque paruuli sine offensione per eam gradiuntur. Est etiam profunda atque alta in tantum quod sapientes atque robusti plenam atque perfectam in ipsa sorciantur contemplacionem. In ipsa enim atque elephans natat, atque agnus secure ambulat.

¹ oberierit, MS.

lay-brother should have been diligent in his labour, have acted prudently, and have increased the property of the monastery.

In the same way, if a novice should have worked hard in doing his duty with his whole heart, and should have lived among the brethren for more than three quarters of a year in a way deserving of commendation, and should have made himself worthy of profession, but should have died before the year is fully completed, the Prelate, with consent of the convent, is allowed to shew special favour to the dead, and ought to do so.

57. *Of the conclusion of this work.*

Hearken, my dearest brethren; give ear, ye regular Canons; take into consideration that the yoke of the Lord is easy, and His burden light. Be steadfast in the vocation wherewith the Lord hath called you. Be strong; quit yourselves like men. Give careful thought to your Rule and your Observances. If charity dwells in you, you will find nothing troublesome or difficult in them; for those who love know not difficulties. If you consider the reward, you will not feel the toil. Did not blessed Augustine set forth your Rule? Who was more holy than blessed Augustine, who more profound in thought, more eloquent, or more wise? Who, with marvellous sweetness thought out more clearly the height of the divine plan for the salvation of the human race? Who has ascended higher to the throne of glory, and thought out more completely the indications of the Holy Trinity? Who in the Church of God has been more courageous in routing the depravities of heretics? His abundant works serve in the universal Church for a light and a lamp.

Love therefore passionately the Rule which that holy man set forth, and walk in accordance with it. Turn not aside to right or left. For his Rule is simple and easy, so that unlearned men and little children can walk in it without stumbling. On the other hand it is deep and lofty, so that the wise and the strong can find in it matter for abundant and perfect contemplation. An elephant can swim in it, and a lamb can walk in safety.

Et sicut turris excelsa, muris undique circumdata, milites in se commorantes securos reddit, imperterritos¹, atque inexpugnabiles, ita beati Augustini regula, observantiis regularibus circumquaque munita, milites suos, id est canonicos regulares, ab impetu demonum reddit exterrores (sic), securos et inuincibiles.

Canonici igitur regulares gracias deo referant de sua uocatione, et vnanimis regulariter uiuant, absque preuaricatione orantes ut in temptationem non inducantur, et ut promissa in eis celestia compleantur. Amen.

¹ imperterritos, MS.

Even as a lofty tower, surrounded on all sides by walls, makes the soldiers who garrison it safe, fearless, and impregnable, so the Rule of blessed Augustine, fortified on all sides by Observances in accordance with it, makes its soldiers; that is Canons regular, undismayed at the attacks of devils, safe, and invincible.

Therefore let Canons regular give thanks to God for their vocation, and with one mind live obedient to the Rule, praying with all sincerity that they be not led into temptation, and that in them the divine promises may be fulfilled. Amen.



GLOSSARY.

- ACERRUM** : steel (p. 180). Ducange, s.v. shews that the word signifies the same metal as chalybs. Fr. *acier*.
- ALLEC** : salt fish (p. 180); a word used by Pliny for the sediment left after preparing a certain sauce from small fishes. May not the dish have resembled the modern "bouillabaisse," which is made of all the fishes too small for separate sale? Hence allec or alec comes to mean either (1) sauce, or (2) fish prepared in brine, as contrasted with fish salted and dried.
- ALMICIA, ALMUCIA, or ALMUTIUM** : *almuce* or *amess* (pp. 46, 122, 124). A cape with a hood, made of fur or lined with fur. See *Introduction*, p. lxxviii. This vestment must not be confused with the amice (*amictus*).
- ALUTUM, ALUTUS** : dressed leather. The word is probably an adj. agreeing with *corium* or *pellis*, i.e. leather dressed with alum (*alumen*). The man who dressed it was called *allutor* : "i pecia corii empt' pro solis et liberata allutori ad opus eorundem ij." Chamberlain's Roll, Ely, 17 Edw. III. The expression "botæ de aluto feltrarum," p. 196, probably means boots made of felt, or lined with felt.
- ANTE ET RETRO** : forwards and backwards. When brethren entered the quire they bowed first to the altar, and then turned round and bowed to the prelate. Sometimes a full circle was described. *Liber Evesham*, Hen. Bradshaw Soc., 1893, p. 181.
- APPELLACIO** : a summons, esp. a mode of ringing the bells to call brethren to mass, p. 74.
- ARTAVUS** : a penknife, p. xliii., Fr. *canif*. See Ducange, s.v. The word is sometimes written *artanus*.
- ASPERSORIUM** : a sprinkler (pp. 38, 148). The word usually employed is *aspergillum*, *aspersorium* signifying the implement used with the vessel in which holy water is contained.
- ASSISA** : allowance, e.g. "secundum assisas antiquas" (p. 186). *Assisa* or *assisia* (see Skeat s.v. *assize*) is (1) a session of a court of justice; (2) a fixed quantity or dimension : Fr. *assise*, past participle of *asseoir*. Comp. "sizing," and Skeat, s.v. "Sizar."
- AULA** : a hall; in the passages quoted below the hall attached to the Prelate's or Prior's house : "A prelato debent novicii recipi non in aula nec in camera," p. 120; "non in aula vel in camera...debet [prelatus] obedienciaros suos instituere," p. 142.
- AURICHALCUM** : see ORICHALCUM.

- BAIULUS** : one who carries (*baiulat*) anything (p. 148). The verb *bajulare* is connected with the Gk. *βασιλεύς*.
- BIBLIOTHECA** : the Old and New Testament ; a word commonly used in this sense in medieval documents and catalogues. Maitland, *Dark Ages*, ed. 1890, pp. 224—228.
- BLADUM** : grain, corn (pp. 180, 188, 190). The origin of the word is uncertain, but in these passages it evidently means corn, as distinguished from other sources of revenue, such as *staurum*, *lana*, *pecunia*.
- BLANKETUM** : woollen cloth, blanket (p. 196). The word is taken from the French *blanchet*, woollen cloth, no doubt originally white. *Prompt. Parv.* p. 38 note.
- BREVE** : a brief or letter ; in these *Observances* the circular letter drawn up by the Precentor or some other officer after the death of a brother, and sent to allied monasteries, asking for their prayers, p. 216. See Kitchin, *Obedientiary Rolls of S. Swithun*, pp. 193, 370. On p. 193 the form of one of these letters is given.
- BREVITOR** : a letter-carrier (p. 176). In these *Observances* the word evidently means the person who carried the letters, and not the person who wrote them. At Barnwell they were written by the Precentor.
- CALIGA** : a covering of the foot, but whether a boot, a sandal, or a sock is doubtful. See *Introduction*, p. lxxx.
- CAMERA** : a chamber or set of chambers, a word commonly used to distinguish some place set apart for a special purpose beyond the limits of the cloister. Books are not to be taken "in cameras vel angulos extra claustrum" (p. 64); a novice "rediens in claustrum vel potius in cameram cum magistro suo doceatur" (p. 124). In these passages the word refers to some conventual office, e.g. parlour or warming-house. Occasionally it means a special room built or fitted up for the convenience of somebody : e.g. the Stationaries "in cameris suis comedent et cubabunt" (p. 212), where certain rooms in the Farmery are meant : the "camera prioris" (p. 176), and the "camera prelati" (p. 222) refer to the private lodgings of those officers.
- CAMISIA** : a shirt of linen or woollen, for it is enumerated among the articles of clothing sent to the laundress (p. 194). The word sometimes means a cassock. (Haines, *Monumental Brasses*, p. lxxvii.)
- CANCELLARE** : to lay something across another. In our *Observances* it occurs only in the expression "manus in serviendo non cancellabunt" (p. 162), where the words probably imply standing idle, doing nothing. Ducange, s.v. explains that to cross hands was an expression of respect. At Evesham the abbot was to stand at Collation, "manicis cancellatis," i.e. so holding his hands that the sleeves of his habit overlap. *Liber Evesham*, Hen. Bradshaw Soc., 1893, p. 174.
- CANUBIUM** (p. 196) : canvas. Facciolati gives *cannabius*, and *cannabinus*, made of hemp, of which *canubium* is clearly a corruption.
- CAPA** : a cope. See *Introduction*, p. lxxvii.
- CAPUCIUM** : a hood. It was worn by a junior who served at mass (p. 106), and by the novices in the Dorter (p. 126).
- CARECTA** : a cart (p. 180). According to Ducange it was a two-wheeled vehicle, Fr. *charrete*. In the Finchale Accounts (ed. Surtees Soc. 1837) we find "carecta voc' le sledde."

CARUCA : plough-land (p. 180). According to Ducange, *caruca* or *carruca* means (1) an open carriage, (2) a chair of state, (3) a plough, (4) as much land as can be tilled in a year by a single plough.

CASULA : a chasuble (p. 108).

CHALO : a blanket or quilt. The word usually occurs with others denoting articles of bed-furniture, as in the Finchale Accounts : "j coverlyt cum tapeto, iij chalones, x lintheamina."

CLASSICUM : in classical Latin, a battle-signal given by a number of trumpets sounding together. In medieval Latin, the monastic life being regarded as a military life, the sounding of all the bells (the trumpets of the church) together in what is technically called "a clash." This mode of ringing still obtains on the mornings of Commemoration Days, at Magdalen College, Oxford. *Liber Evesham*, Hen. Bradshaw Soc., 1893, p. 172. The French equivalent of "classicum" is *glas*. chimes

CLAUSTRALIS (sc.) *frater* (p. 60) : a brother who sat in the cloister, as distinguished from those who had special duties elsewhere. The *Observances* of S. Victor speak of "Fratres omnes et conversi tam obedientiarum quam claustrales (Martene, *De Ant. Mon. Rit.*, App., p. 257).

COLLACIO : collation. The service, or custom, thus named took its origin from a passage in the Rule of S. Benedict (Ch. xlii.), where it is directed that after supper "sedent omnes in unum et legat unus Collationes vel Vitas Patrum aut certe aliquid quod edificet audientes." On fast-days this was to be done after Evensong. The "Collationes" of S. Benedict were probably the "Collationes Patrum in Scithico eremo commorantium" by John Cassian. As time went on a regular service was held immediately before Compline, usually in the Chapter House, called *Collation*, from the subject-matter of the passages read, which still formed a principal part of it. When the reading was over, the convent went into the Frater for a short time, for a draught of wine or beer. The word has therefore three meanings : (1) a meeting of brethren in the evening for reading and refreshment ; (2) the passages read ; (3) the liquor drunk. See Martene, *ut supra*, i. Ch. xi. (where the history of the word and its different uses are given at length) ; *Liber Evesham*, Hen. Bradshaw Soc., 1893, col. 4 (for the manner of observance at Evesham). There is a volume containing the passages read at Collation among the MSS. in the Library of Magdalen College, Oxford.

COMPLERE : to perform or complete a service, e.g. p. 210 : "sacramentum complere," of the rite of extreme unction. Ducange explains the word as follows : "Complere dicitur is qui officium quodvis ecclesiasticum Collecta seu oratione concludit et complet."

CONVERSUS : a lay brother. See *Introduction*, p. lv.

CORPORALE : *corporas* (pp. 70, 114) : a linen cloth originally spread on the altar at mass for the consecration before patens were invented, and at the present day used for the patens and chalice to stand on.

CORREDIUM or CORRODIUM : a corrody, i.e. "a yearly allowance in money or food, or even in chambers, granted by a convent or other body in return for an advance of money or other service rendered." Kitchin, *ut supra*, p. 259, *note*. Several specimens of corrodies are given in that work, pp. 159—170. The earliest is that referred to in the roll of the Hordarian, 1327—1334. William of Lillebonne in Normandy grants to the convent

certain lands, in return for which he is to receive yearly for the rest of his life £10 in money, a robe, 2 furs, 2 capes, 3 loads of hay, 2 loads of straw, 3 quarters of oats; and 2 cartloads of brushwood.

Professor Skeat kindly sends me the following note on the etymology:

"The word *corrody* is only a Latinised form of the Mid. Eng. *conrey*, composed of *con* + *rey*, where *con* = *cum*, and *-rey* = *-ray*, as seen in *ar-ray* and *dis-ar-ray*. *Ray* is a Romance element (as in F. *ar-roi*) signifying *readiness*, and is actually derived from one of the numerous Teutonic forms of the word *read-y*, with the *-y* knocked off, and *d* suppressed.

The word simply meant 'preparation,' and hence, 'provision' of all sorts. The Mid. Eng. *conrey* is obsolete, but the derived verb is the modern Eng. *curry*, as to 'curry' (i.e. prepare) leather!

See also Murray's *New English Dictionary* under the words *corrody*, *conrey*, and *curry*, verb.

Florio's *Ital. Dict.* gives the related words *corredi* and *corredare*, i.e. 'equipments' and 'to equip.' The original sense of *array* and of *conrey* was much the same, viz. 'preparation.'

CRASSETUM: cresset: a lamp, pp. 188, 204. The word is derived from *crassa*, tallow, or grease.

CULCITRA, or CULCITA: a mattress, or pillow.

CYMBALUM: a bell. The word seems restricted to the bell or gong used to summon brethren to their meals in the Frater (pp. 156, 7). A hammer (*malleolus*) hung beside it at S. Victor's (Martene, *ut supra*, p. 257). Durandus has the following valuable remarks on the position and use of the different bells: "And note that there be six kinds of bells which be used in the church; namely, the *squilla*, the *cymbalum*, the *nola*, the *nolula* (or double *campana*), the *signum* [and the *campana*]. The *squilla* is rung in the triclinium, that is, in the Refectory; the *cymbalum* in the cloister; the *nola* in the choir; the *nolula* or double *campana*, in the clock; the *campana* in the campanile, the *signum* in the tower." *The Symbolism of Churches*, transl. by J. M. Neale, and B. Webb, 8vo., Leeds, 1843, p. 93.

DEAMBULATORIUM (p. 76): triforium. The word *deambulatorium*, like *ambulatorium*, means a place to walk in, as cloisters. It is also used for a gallery in a private house or the lodge of a Master of a College (see *Arch. Hist. of Univ. and Coll. of Camb.*, ii. 31). In this place it means the gallery over the aisle of a church, commonly called *triforium*.

DIFFERENCIALIS. Used only to qualify the substantive 'versus,' p. 174. Corn. Fronto wrote a treatise *De differentiis verborum*, whence the words may bear the sense suggested in the text: "lines to explain the different meanings of words."

DIRIGE. A name given to the Mattins for the Dead, from the first word of the opening antiphon: "Dirige Domine Deus meus in conspectu tuo viam meam."

DISCUS: a dish or plate. "Et in expensis...eunti versus nundinas de Derlyng-ton et xij discis, xij parapsidibus [porringers], et xij sauceris de cupro...emptis." Finchale Accounts, p. lxxv.

DOMINICUS. Used only to qualify the substantive 'panis,' p. 186. The words evidently mean bread of a superior quality. We find in a similar sense 'panis curialis,' bread sent down from the lord's table (curia) for the use of

his retinue. Ducange, s.v. *panis curialis*. In some houses, as at Evesham, the Abbat had bread of a superior quality set before him: "Cum Abbas in refectorio comedere voluerit ponantur sex panes coram eo ad prandium de proprio scilicet pane" (*Liber Evesham*, H. Bradshaw Soc. 1893, Col. 16, and p. 177). In the Chronicle loaves "de pasta Abbatis" are contrasted with loaves "de communi." Four kinds of bread were baked for the convent at Worcester. Hales' *Register of Worcester Priory*, Camd. Soc., 1865, p. ci.

DRACO: a dragon (p. 152). An image of a dragon set on a pole, and carried in procession at Rogation Tide and on Ascension Day. See *Sarum Processionale*, ed. Henderson, 8vo. Leeds, 1882, pp. 104, 122, where a figure of one of these images is given.

ESTIVALIS: the word occurs only in the gen. plural, "par [botarum] estivalium de aluto"—a pair of boots of dressed leather for summer wear. Comp. German *stiefel*.

FALDA: a fold for sheep or cattle (p. 180).

FELTRA: felt. The word occurs only in the gen. plural, coupled with alutum, "unum par botarum de aluto feltrarum," p. 196—a pair of boots of dressed leather lined with felt. See ALUTUM.

FEMORALIA: drawers. See *Introduction*, pp. lxxx., lxxxi.

FERCULUM: a dish or tray, hence a course (of food at a meal), pp. 158, 176, 186, 216.

FERETRUM: a litter or bier; hence the shrine in which a saint's body or relics were carried, p. 150.

FESTUM: a feast or festival. These differed in dignity and importance, but there is not enough evidence in the *Observances* to shew in detail the full method of classification. It seems, however, to have been triple, as we meet with "festa prime dignitatis" (p. 186), "secunde dignitatis, tercie dignitatis" (p. 76).

It is further clear that feasts of the first class were called "duplicia" (p. 110) as in the Sarum use; and further that there were different classes of "festa duplicia," e.g. "duplicia et supra" (pp. 44, 148). The precise meaning of the word duplex as a classification is too obscure for discussion here.

If two other classes of feasts existed they were probably known by the general names of semi-duplex and simplex, as in the Roman and Hereford use. At Sarum there were only two classes, simplex and duplex (see the *Tabula Festorum*, *Sarum Breviary*, ed. Proctor and Wordsworth, Camb., 1879—86, Fasc. ii. 462, iii. xl. (at end of vol.)).

Of minor subdivisions the only two mentioned in the *Observances* are "festa communia" (p. 110), and "festa novem lectionum" (p. 148). The former is probably a general term for some of the lesser festivals; while the latter denotes those "festa" at which nine lessons were read at Mattins instead of three as on a "feria" or one of the lowest festivals.

FORMA: a desk, as in the phrase "prosternere se super formas," pp. 82, 88, 90, etc.). Ducange (s.v.) shews that the word denotes the whole stall, including the seats and desk, but that in the phrase above quoted the meaning is restricted to the front part, over which brethren leant when praying.

FRISIO: frieze (p. 196), a coarse woollen cloth. See Skeat, s.v.

GARSARI: to scarify (p. 202). A method of bleeding by scratching or scarifying the skin. Ducange connects it with the Gk. *χαράσσειν*, to scratch.

- GRADALE, or GRADUALE: 'the grayle. A respond sung at the quire-steps between the epistle and the gospel, like the respond between two lessons at Mattins. The book which contained these responds was also called a *graduale* or grayle.
- HAYMO: Bishop of Halberstadt in Saxony, died A.D. 853. He wrote commentaries on Isaiah, Canticles, etc.
- HISTORIA: "quando propria hystoria debet cantari," p. 200. The name given to a series of lessons with their responds appointed for Mattins, and generally to the service connected with them. For example, a special *historia* would be appointed for a Saint's Day, when all the brethren would be expected to attend the service. The same would be required when in the course of the ordinary reading a new book was begun, as *Historia Job* or *Historia Regum*.
- INVITATORIUM, or, INVICTATORIUM (p. 98). The refrain of the invitational psalm, Ps. 95, *Venite*, etc., which began Mattins.
- IUBILUM: a word used in two senses: (1) non-technical, as (p. 104) "dicitur completorium cum maiori *iubilo*," i.e. exultation; (2) technical, as (p. 116) "*alleluia non habebit iubilum*," where it may be rendered cadence, i.e. a long melody sung on one syllable, as for instance on the last syllable of *alleluia*.
- IUSTA: a vessel to hold liquid—a jug or cup, p. 152. See Ducange, s.v.
- LIBER DORMIENS (p. 78): A large service-book, which lay on a desk and was never moved, a *Coucher*. See Maskell, *Monumenta Ritualia*, i. cl.
- LISCHA or LISCA (p. 70); Ducange says that this word signifies "instrumentum quo quid politur, cylindrus veteribus, *Gallis lisse*," and derives it from *levigare*, to polish. In the *Customs of S. Victor* (Martene, *ut supra*, p. 264), the same sentence occurs as in our *Observances*, with the addition of "in loco mundis linteis cooperto," which shews that a dry polishing is meant. Comp. also the *Cistercian Customs*, ed. Guignard, Ch. cxiv.
- LUCERNARIUM (p. 20): an early form of evening service, the chief ceremony of which was originally the solemn lighting of lamps.
- MANDATUM (pp. 176, 198): literally an order or commandment. Here, however, and in similar passages in other works, it usually means the solemn washing of the feet of some other person, on Maundy Thursday, or on some other day in Lent, in imitation of our Lord, the word being derived from the text, "A new commandment give I unto you, 'mandatum novum do vobis'" (John xiii. 34), which occurs shortly after the account of His washing the feet of the disciples. These words were used as the antiphon at the ceremony. Occasionally the word is used for the washing of one's own feet, as in the *Customs of S. Victor*, Ch. lxxi. (Martene, *ut supra*, p. 284). "Omni Sabbato faciendum est mandatum...Fratres extrinsecus intra pratum sedentes inter columnas super marginem pedes suos lavabunt."
- MARTIOLOGIUM or, MARTYROLOGIUM: a word applied to two different documents, which in their use were closely connected; (1) a general list of saints, the proper "martyrologium"; (2) a book or register in which the names of canons were entered as they died, and also the names of brethren of affiliated houses; the obit-book, pp. 64, 120. Sometimes this martyrology appears to have consisted of a string or file, to which the papers containing the names of those to be commemorated were attached. "Elemosinarius... recipiet brevia defunctorum et ea in corda martilogii connectet" (p. 176). The entries in both these lists were read out day by day in the Chapter House,

after Prime. See PRECIOSA, and *Introduction*, p. xcix. The martilogium of Christ Church, Canterbury, is preserved in Lambeth Palace Library (MS. 20). It is a thick folio volume, containing, besides a number of miscellaneous documents, (1) a Martyrology of Saints; (2) the Rule of S. Benedict; (3) a Calendar of the Obits of the Archbishops, Priors, Monks and Benefactors of the Church.

MATRICULARIUS: a term for the Sub-Sacrist (p. 72). *Matricula*, the diminutive of *matrix*, signifies in medieval Latin a catalogue or list of any persons, e.g. poor men, clergy, etc., and sometimes the building in which they lived and worked. Ducange cites passages in which *matricula* means a church. Hence *matricularius* came to signify the officer who had the special care of the church. See Facciolati and Ducange, s.v. *matricula*.

MEMORIA: see SUFFRAGIUM.

MERCENARIUS: a servant hired at a wage (p. 190), contrasted with those who rendered service to the House without payment.

MERIDIANA (pp. 124, 166): an adjective used as if it were a substantive, to signify the sleep at noon-day which brethren were allowed to take in summer. The full expression may be *hora meridiana* or *quies meridiana*.

MILITARE: to lead the life of a monk, to be on duty, pp. 46, 226. The word occurs in this sense in the *Rule of S. Benedict*, Chap. i. "Primum [monachorum genus] militans sub regula vel Abbate."

MINUERE, sc. *sanguinem*: to let blood. See *Introduction*, pp. lxi.—lxxiii.

MITÆ or **MITTÆ** (p. 46): mittens.

MIXTUM: see *Introduction*, p. xc.

MUSCATORIUM: a fly-flap (p. 154). Ducange quotes an inventory of the Treasury of S. Paul's Cathedral, London, 1295: "unum muscatorium de pennis pavonum." The word also signifies a pair of snuffers, Fr. *mouchette*, a sense which it may bear in the *Customs of S. Victor*. The Kitchener is to keep clean: "mattas super sedes, et muscatoria, et duciculos ad lavatorium." Martene, *ut supra*, p. 257.

NEUPMA (pp. 88, 98): a prolongation of a melody beyond the natural limits of the words; or, a musical *coda* to be sung on the last syllable. Comp. **IUBILUM**.

NOCTURNS: the nature of this service is explained in the *Introduction*, p. xcvi. See also *The Sarum Breviary*, *ut supra*, Fasc. iii., p. xxix.

OBEDIENCIA: a duty or office in a monastery, imposed and undertaken as a matter of obedience to a superior (*Introduction*, pp. xxxiii., xxxiv.); and, sometimes, the place in which the duty was performed, a place of business. "Obedienciarum...ad suas obediencias exire possunt," p. 92.

OBLATIO: an offering of any kind: e.g. "oblaciones fidelium in usus ecclesie [sacrista] convertet," p. 72. It is occasionally used for "oblata: ad faciendas oblaciones vel candelas ire non debet [matricularius], p. 74.

OBLATA, sc. *hostia* (p. 114): an oblate: the wafers used at Mass.

OFFERTORIUM (p. 118): (1) the act of offering the elements for consecration; (2) the music sung during the ceremony; (3) the veil used to cover the oblations. The word may be a corruption of *opertorium*.

OFFICINA: a place of business (p. 94), in the same sense as the occasional meaning of *Obediencia*.

OFFICIUM: the introit, or opening antiphon at Mass.

- OPPONERE**: to argue against another disputant, or, to match the disputants against each other: "clericos debet [elemosinarius] opponere," p. 174. Ducange (s.v.) quotes "in disputationibus faciendis tempore vestro respondebitis et opponetis in ordine vestro." In former days at Cambridge, all candidates for Mathematical Honours kept certain Acts and Opponencies. Wordsworth, *Scholæ Academicæ*, 8vo. Camb. 1877, Chap. iv.
- ORICHALCUM**: yellow copper ore, and the brass made from it; but the derivation and precise meaning of the word are alike doubtful. See Facciolati, s.v. *aurichalcum*.
- PALLIUM**: a cope. See *Introduction*, p. lxxix.
- PALMARIUS**: a pilgrim or palmer (p. 172); i.e. one who had been to Jerusalem and brought home a branch of palm, as a sign that he had really been there.
- PANNUS**: a general word for linen or cloth, as in Horace, *Odes* I. 35, 21 "fides albo velata panno." "Panni linei" (p. 194) evidently mean what we call "linen"; and "paria pannorum lineorum" (p. 196) linen drawers, elsewhere called "femoralia."
- PARASCEVE**: Good Friday, from the Greek *παρασκευή*, because that day was the preparation for the Passover (John xix. 14).
- PASSIONES**: a Passional: a book so called was read in the Frater during dinner (p. 66). It originally recorded the Passions of the Martyrs, and the name was subsequently applied to any collection of Lives of Saints.
- PAX**: used in the phrase "prosternere se pro pace." A service "pro pace ecclesie" followed certain Hours and Services, as Mattins (p. 90), and the Chapter Mass (p. 82). See *Introduction*, p. xcix.
- PEDULES, PEDULI**: shoes, or shoe-soles. See *Introduction*, p. lxxx.
- PELLICIA, PELLICEA, PELLICIUM**: cassock. See *Introduction*, pp. lxxiii., lxxv.
- PLACEBO**: a name for the Service for the Dead, taken from the first words of the opening antiphon, "Placebo domino in regione vivorum," 'I will walk before the Lord in the land of the living,' Ps. i 16. 9.
- PRÆBENDA, or PREBENDA** (pp. 180, 188). An allowance: usually the food and drink "qui præbetur" to monks or canons. Hence that which is allowed for other purposes, e.g. corn to horses, and hence corn or provender in general. See Ducange, s.v.; and the Finchale Glossary, s.v.: "In Bishop de Insula's tavern-bills on his way to London in 1274, *prebenda* invariably denotes horse-corn."
- PRECIOSA**: the first word of "Preciosa est in conspectu domini mors sanctorum eius," the opening words of the service said in the Chapter House after Prime, when the martyrology had been read. *Sarum Breviary, ut supra*, I. dclxxxiv. II. 54.
- PROCURACIO** (p. 174): see Ducange, s.v., where all the meanings of the word are given at length. It signifies (1) a banquet of any kind; (2) food; (3) dues paid to a civil or ecclesiastical lord, which consisted originally of entertainments.
- PROFESTUS**: in the phrase "profestis diebus," p. 82. A "dies profestus" is an ordinary day—a non-festival day, quite classical.
- PROVIDENCIA**: in the phrase "providencias sapienter facere," p. 186. The Finchale Glossary says: "an article of food purchased before it was wanted and sometimes resold. 'In solucione facta...celerario pro diversis providentiis ordinandis pro anno futuro,' p. xlv."

PSALMI: psalms. The word occurs in the following combinations:

(1) "commendacionis": those used at the death of a brother in the "Commendatio Animarum," and at Commemorative Services. *Sarum Breviary, ut supra*, ii. 282.

(2) "familiares" (p. 90): a term, the precise meaning of which I have not been able to ascertain. Evidently a block of Psalms analogous to the gradual and penitential psalms.

(3) "graduum": the fifteen psalms of degrees, Ps. 120—134.

(4) "penitenciales": the seven penitential psalms, Ps. 6, 32, 38, 51, 102, 130, 143.

(5) "pro pace": the Psalms used in the service so called. See PAX.

(6) "quinque psalmi" (p. 218): five psalms said daily in Chapter, not further particularised.

PSALMODIA: used with the adjectives "principalis" and "secundaria." See *Introduction*, p. xcvi., and SECUNDARIA.

PULPITUM: (pp. 82, 100). (1) The loft or gallery surmounting the screen at the west end of the quire in cathedral, monastic, and collegiate churches, from which the epistle and gospel were sung on festivals; (2) hence extended to loft and screen. It must not be confounded with the loft surmounting the rood-screen in parish churches, which was not used for the same purpose.

PYONIA: peony, (p. 202). The root, flower, and seed of peony were used in medicine, and the root, powdered, was considered to be a remedy for epilepsy. Woodville's *Medical Botany*, Suppl. 4to. 1794, p. 91.

QUARELLUS: a cushion. Fr. *carreau*.

REGERE CHORUM: to rule the quire. The quire was said to be 'ruled' when the officers called "cantores" or "rectores chori" took up a prominent position at important services on each side of the church, and directed the course of the music. In some places they held staves in their hands.

RESPONSORIUM: a respond. A psalm or part of a psalm sung in answer to the lesson.

ROCHETUM: a rochet. See *Introduction*, p. lxxvi.

SACRARIUM. The word occurs only in the directions for washing the corporases: "singulas lauaturas in sacrarium versare," p. 70, where it seems to signify a "piscina." See Lee's *Glossary of Liturgical...Terms*, 8vo. Lond. 1877, s.v. According to Ducange the word means any place where sacred things are kept, as chancel, altar, vestry, etc.

SAL, salt: always mixed with the holy water.

SALLARIUM, or, more usually, *salarium*: a salary.

SANCTUARIUM: the eastern part of the quire of a church in which the altar is placed. *Glossary of Architecture*, s.v.

SATRINUM: the tailery. See *Introduction*, p. li. In the Customs of S. Victor (Martene, *ut supra*, p. 261) it is directed that the Vestiarius—the officer equivalent to the Camerarius of our *Observances*—"sartrinum habere debet extra officinas claustris interioribus, idest in tali loco ubi seculares seruiantes, si opus fuerit, possint admitti."

SCAPULARE: a scapular, mentioned in our *Observances* as part of the dress of a lay-brother (conversus) only, pp. 226, 228. In the Rule of S. Benedict the use of a "scapulare propter opera" is permitted, ch. 55. This is explained to mean "quod scapulas præcipue tegat et caput: quod vestimentum bene

- omnes in hac terra rustici utuntur." Letter of Theodemar to Charlemagne, quoted by Ducange, s.v.
- SCARPELLIUM = SCALPELLUM : a scalpel.
- SCOPÆ : (1) thin branches, twigs; (2) a broom made of twigs, a besom.
- SCOPARE : to sweep with a besom.
- SCUTELLA : a dish, a porringer. Fr. *écuelle*.
- SECUNDARIUS : that which holds a second place : e.g. "secundarias mensas" (p. 160); tables of second dignity; "secundarium servitium" (p. 102), the secondary service, in honour of Our Lady, sung after the corresponding Canonical Hour.
- SEIDLE : the moveable seat attached to stall-work (p. 86).
- SERVITOR : a servitor. See *Introduction*, p. lvii.
- SIGNUM : a bell, and more frequently in the plural, bells: "audito signo" (pp. 86, 214); "signa maiora pulsari" (p. 150). See CYMBALUM.
- SOLLEMPNIS : solemn. The word is used to qualify days or services of special gravity and importance : e.g. "sollemne anniversarium," p. 76; "dies sollempnis," pp. 120, 132; "incipiant sollempniter Letaniam," p. 134; "in sollempnibus jejuniis," p. 140; "in missis sollempnibus," pp. 212, 218.
- SOTULARES or SUBTALARES : gaiters. See *Introduction*, p. lxxx.
- SPIRITUALIS : used always in conjunction with fratres, e.g. "consilio spiritualium fratrum," p. 56. Ducange, s.v. says that it signifies ecclesiastics in contradistinction to laymen : but here, as the Canons were all ordained, it can hardly mean more than religiously minded, grave.
- SPORTA, SPORTELLA : a plaited basket.
- STACIO : a halt in a religious procession, at which generally a collect was said, pp. 94, 151. For the other meanings of the word see Ducange, s.v.
- STACIONARII : stationaries, i.e. aged monks who spent the evening of their days under special privileges in the Farmery, p. 212.
- SUBSELLIA : seats. A classical word, used especially of seats in theatres, law-courts, etc. In our *Observances* it refers to the stalls, and the word super-subsellia (p. 102) may possibly mean the projecting bracket or subordinate seat on the under side of the stall (commonly called a misericorde) which comes into view when the stall is turned up.
- SUCCURRERE : used only in the phrase "canonicus ad succurrendum," a canon in his own behoof, or a canon on probation (p. 221). It happened occasionally under special circumstances, as a severe illness when death was supposed to be near, or a time of trouble and difficulty, that persons sought admission to an Order that they might thereby benefit (*succurrerent*) their souls. See Ducange, s.v., "Monachi ad succurrendum." In the text I have retained the two renderings of these words given above, each of which is a possible explanation of a phrase which cannot be rendered literally.
- SUFFRAGIUM : a short devotion consisting of antiphon, verse, and response, and collect, in commemoration of a saint or an event. The same service is sometimes called "memoria." Comp. "suffragia de trinitate, de cruce, de sancto Egidio" (p. 88), with "memorias de die, et de sancto spiritu et de domina" (p. 204).
- SUPER SUBSELLIA : see SUBSELLIA.
- TABULA. (1) A wooden gong, struck with a mallet; (2) the table or notice-board on which were written the names of those brethren who were to be

responsible for the services through the week. It was prepared by the Precentor, and read aloud in Chapter on Saturday (p. 60). A specimen of one of these tables is given by Martene, *ut supra*, vol. iv. p. 83; and in *The Use of Exeter Cathedral*, by H. Reynolds, fol. Lond. 1891, p. 73. See Ducange, s.v., and Kitchin, *Obedientary Rolls of S. Swithun*, p. 203 note. A person entered on the table was sometimes said "intabulari." See *Liber Evesham*, Hen. Brad. Soc. 1893, col. 1, l. 11. The table was a thin board covered with wax, and written upon with a pointed iron instrument. Dr Rock (*Church of our Fathers*, iii. Pt. ii. 126—130) quotes a Computus Roll of Winchester College, temp. Ric. II. *Custus Capelle*. "In j tabula ceranda cum viridi cera pro intitulatione capellanorum et clericorum capelle ad missas et alia psallenda, viij. d." An exhaustive account of these *Wachstafeln* and their uses will be found in Wattenbach, *Das Schriftwesen im Mittelalter*, 8vo. Leipzig, 1896, pp. 51—89. Eight similar tablets were preserved in the Library of S. Germain-des-Prés, Paris. "Il y a huit tablettes de bois, longues chacune de treize pousces et larges de cinq, cirées des deux costez. Et sur la cire, de l'écriture faite avec le poinçon ou burin proprement dit *graphium*." Dubreul, *Theatre des Antiquitez de Paris*, ap. Franklin, *Les Anciennes Bibliothèques de Paris*, i. 131. These tablets recorded the travelling expenses of Philippe le Bel from January to July, 1307. One of them has been reproduced by Natalis de Wailly, *Nouveau traité de Diplomatique*, i. 468. A set of tablets that seem to correspond with these descriptions was found in Cambridge in 1891, and has been described by Professor Hughes: *Camb. Ant. Soc. Proc. and Comm.*, N. S. ii. 50, Pl. ix. x.

TERSORIUM: a napkin or towel, used to wipe the sacred vessels (p. 70). See Ducange, s.v.

TEXTUS: a text, i.e. the book containing the text of the liturgical gospels (p. 114). In the admission of a novice "per textum" (p. 136), this book was probably laid on his head.

TRABS: the beam here mentioned (p. 76) is evidently that which extended across the quire in some large churches above and behind the high altar, as in Conrad's quire at Canterbury. See Willis, *Arch. Hist.* p. 44. "This beam, carried across the church above the altar, and decorated with gold, sustained the representation of the Lord (*majestatem Domini*), the images of S. Dunstan and of S. Elfege, together with seven chests (*scrinia*) covered with gold and silver, and filled with the relics of divers saints." There was also one at Bury S. Edmund's: *Camb. Ant. Soc. Oct. Publ.* (No. xxviii.) 1895, p. 134. Another, at Westminster Abbey, is shewn in the Islip Roll. *Vet. Mon. Soc. Ant. Lond.* iv. Pl. 18; and there is evidence of one in Trinity Church, Cambridge, at the altar of S. Erasmus. *Camb. Ant. Soc. Proc.* iv. 328.

TRACTUS: tract (p. 84). A psalm or part of a psalm sung at penitential seasons after the gradual, q.v. At non-penitential seasons *Alleluia* with its verse was sung instead of it.

TRICENNALE, or **TRIGINTALE**: a trental, the offices of the dead continued for thirty days. The custom was either introduced or modified by S. Gregory, and his name was therefore attached to it.

TRINA ORACIO: the triple prayer, a short service said privately before Mattins (p. 96) and after Compline (p. 104). Each of the three prayers, or divisions of the service, consisted of one or more psalms with certain collects. Two

forms of it are given in the *Regularis Concordia* ascribed to S. Dunstan, ap. Reyner, *ut supra*, Appendix, pp. 80, 83. See also Martene, *ut supra*, Lib. I. Ch. xii. § 19, p. 39.

TRITURATOR: a thrasher.

TU AUTEM: the first words of *Tu autem domine miserere nostri*, the "tag" at the end of a lesson or reading. The convent answered *Deo gracias*; or at Collation (p. 164) *Benedictus Deus in donis suis*.

TUNICA: see *Introduction*, p. lxxxi.

VRCEUS: a waterpot, pitcher, ewer, quite classical.

VELUM: a veil; used here (p. 216) for the curtain which during Lent hung between the quire and the presbytery, so as to hide the altar.

VENTOSARE, or VENTUSARE: to bleed by application of a *ventosa* or cupping-glass, p. 202.

VENTRIX (p. 180): shortened form of VENTILATRIX, a woman who winnows (*ventilat*) corn. Comp. "molendinum ventritium," a windmill; Finchale Accounts.

WANBIZIUS: a blanket. Ducange, s.v. *Gambesia*, *Gambeso*, gives the history of the word. It is derived from the Italian *gambiera*, French *jambiere*, a thick woollen covering for the legs worn under armour. Hence it came to mean a covering of any kind, whether for the body or not.

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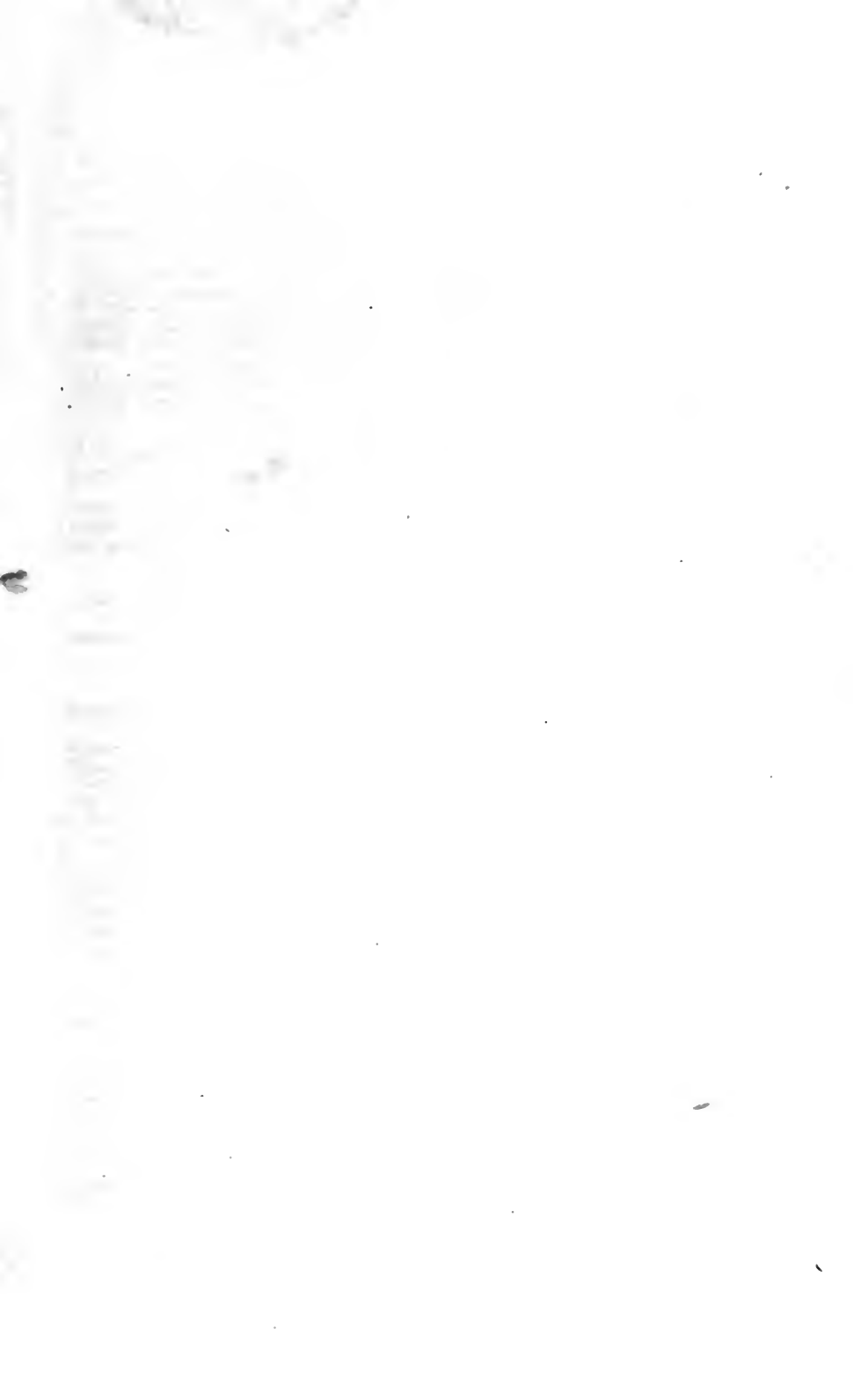
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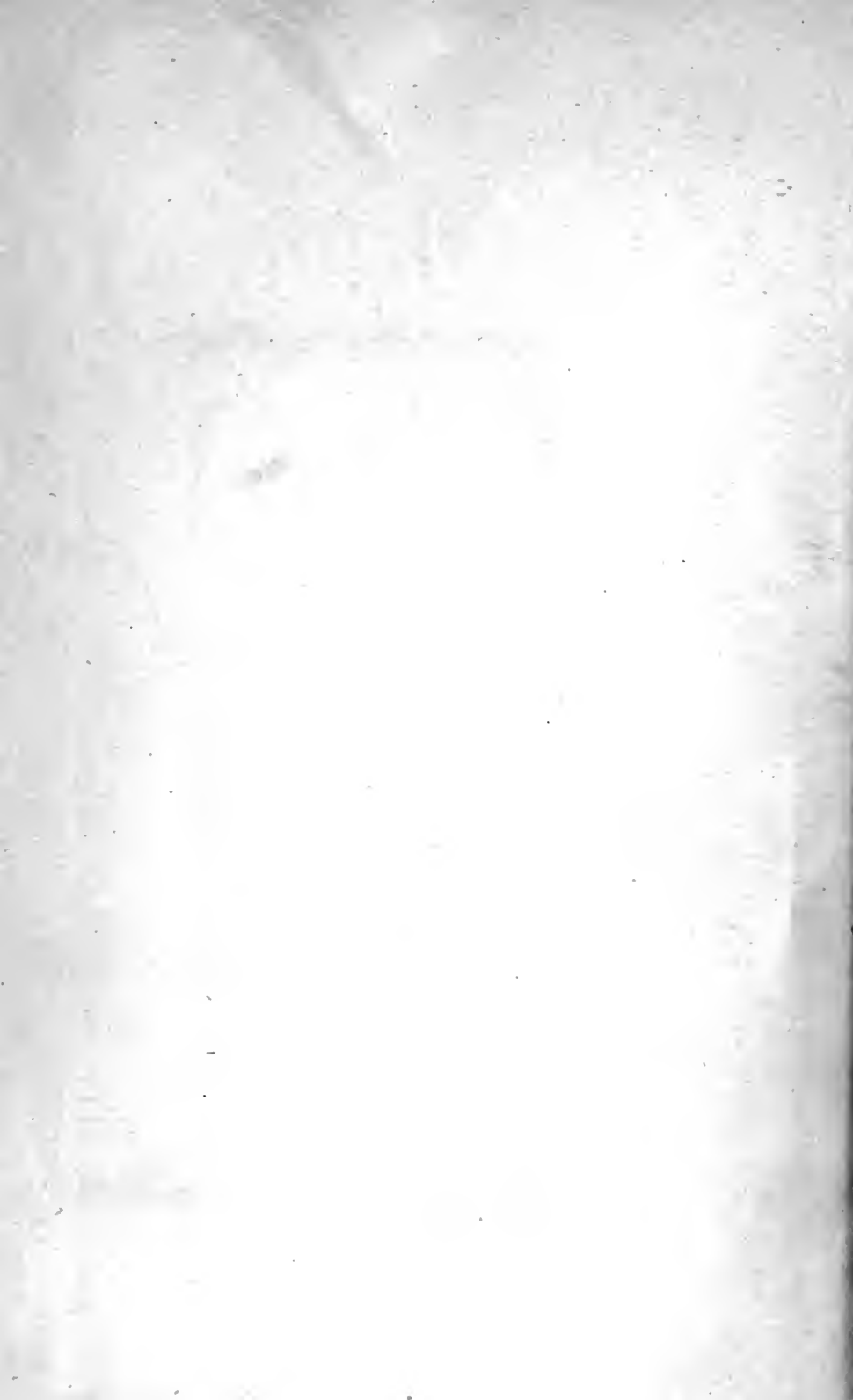
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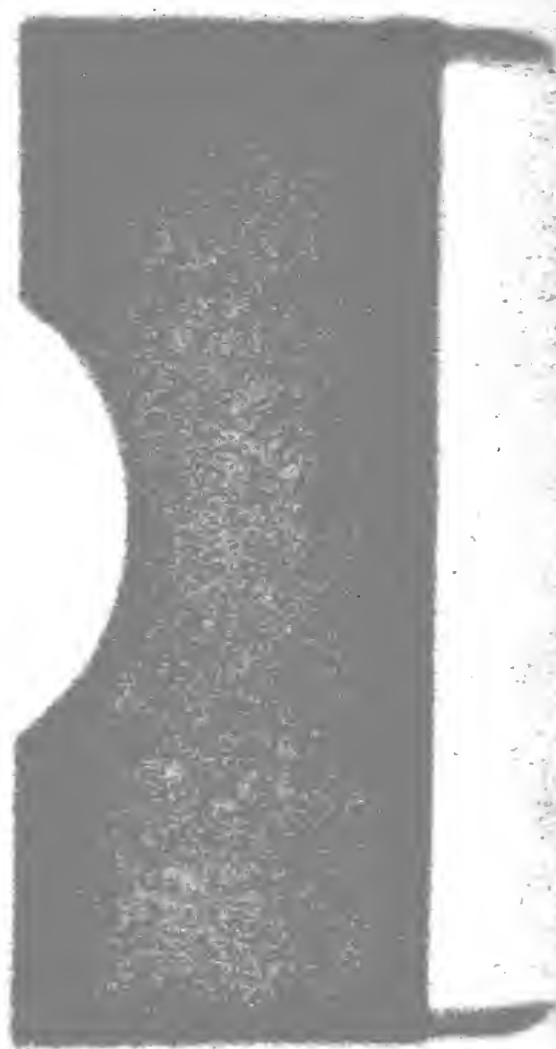
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